THE CHURCHMAN.

THE CHURCH OF THE LIVING GOD, THE PILLAR AND GROUND OF THE TRUTH.—1 *Tim.* iii. 15.

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Christmas Day.[*]

And suddenly there was with the angel a multitude of the heavenly host, praising God. *St. Luke* ii. 13. [*Second Morning Lesson.*]

[Almighty God, who hast given us thy only-begotten Son to take our nature upon him, and as at this time to be born of a pure virgin; grant that we, being regenerate and made thy children by adoption and grace, may daily be renewed by thy Holy Spirit, through the same, our Lord Jesus Christ, who liveth and reigneth with thee and the same Spirit, ever one God, world without end. *Amen.*]

What sudden blaze of song
Spreads o'er th' expanse of heaven?
In waves of light it thrills along,
Th' angelic signal given—
"Glory to God!" from yonder central fire
Flows out the echoing lay beyond the starry quire;

Like circles widening round
Upon a clear blue river,
Orb after orb, ~~the wondrous~~ sound
Is echoed on for ever:
"Glory to God on high, on earth be peace,
And love toward men of love[†]—salvation and release."

Yet stay, before thou dare
To join that festal throng;
Listen and mark what gentle air
First stirr'd the tide of song;
'Tis not, "the Saviour born in David's home,
To whom for power and health obedient worlds should come:"—

'Tis not "the Christ the Lord:"
With fix'd adoring look
The choir of Angels caught the word,
Nor yet their silence broke:
But when they heard the sign, where Christ should be,
In sudden light they shone and heavenly harmony.

Wrapp'd in his swaddling bands,
And in his manger laid,
The hope and glory of all lands
Is come to the world's aid:
No peaceful home upon his cradle smiled,
Guests rudely went and came, where slept the royal child.

But where thou dwellest, Lord,
No other thought should be,
Once duly welcomed and adored,
How should I part with Thee?
Bethlehem must lose Thee soon, but Thou wilt grace
The single heart to be thy sure abiding-place.

Thee, on the bosom laid
Of a pure virgin mind,
In quiet ever, and in shade,
Shepherd and sage may find;
They, who have bow'd untaught to Nature's sway,
And they, who follow Truth along her star-paved way.

The pastoral spirits first[‡]
Approach Thee, Babe divine,
For they in lowly thoughts are nursed,
Meet for thy lowly shrine:
Sooner than they should miss where Thou dost dwell,
Angels from heaven will stoop to guide them to thy cell.

Still, as the day comes round
For Thee to be reveal'd,
By wakeful shepherds Thou art found,
Abiding in the field.
All through the wintry heaven and chill night air,[§]
In music and in light thou dawnest on their prayer.

O faint not ye for fear—
What though your wandering sheep,
Reckless of what they see and hear,
Lie lost in wilful sleep?
High Heaven in mercy to your sad annoy
Still greets you with glad tidings of immortal joy.

Think on th' eternal home,
The Saviour left for you;
Think on the Lord most holy, come
To dwell with hearts untrue:
So shall ye tread untired his pastoral ways,
And in the darkness sing your carol of high praise.

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[*] [The name given to this festival in the Prayer Book, sufficiently describes its objects,—"The nativity of our Lord, or the birth-day of Christ, commonly called Christmas Day."]

[†] I have ventured to adopt the reading of the Vulgate, as being generally known through Pergolesi's beautiful composition, "Gloria in excelsis Deo, et in terra pax *hominibus bonæ voluntatis.*"

[‡] [A beautiful allusion to the incidents described in that sweet pastoral hymn,

"While shepherds watch'd their flocks by night,
All seated on the ground," &c.

There is much better poetry in the world than this: but it may be well doubted whether there are two other lines that will thrill as many hearts, or brighten as many eyes.]

[§] [The determination of this holy festival to the day on which the Christian world agrees to celebrate it, must be allowed to be an arbitrary decision. But its occurrence in the winter, certainly gives rise to peculiar and delightful associations and usages. The poets have not failed to improve this circumstance. So in that glorious hymn of Milton, on the morning of Christ's nativity,—

"It was the winter wild,
While the heaven-born child
All meanly wrapt in the rude manger lies,
Nature in awe to him
Has doff'd her gaudy trim,
With her great Master so to sympathize:
It was no season then for her
To wanton with the Sun, her lusty paramour."

The same circumstance is beautifully spiritualized in the following lines on "Christmas Eve,"—having reference to the becoming practice of dressing the churches at that season with evergreens, "the fir tree, and the pine, and the box tree together." The author of them has more "unwritten poetry" in him than any man I know.

"The thickly woven boughs they wreathe
Through every hallow'd fane
A soft reviving odour breathe
Of summer's gentle reign;
And rich the ray of mild green light
Which, like an emerald's glow,
Comes struggling through the latticed height
Upon the crowds below.
"O let the streams of solemn thought
Which in those temples rise
From deeper sources spring than aught
Dependent on the skies:
Then, though the summer's pride departs
And winter's withering chill
Rests on the cheerless woods, our hearts
Shall be unchanging still."

Rev. William Croswell.]

THE CHURCHMAN.

The Primitive Creed *Examined and Explained.*—We proceed to redeem our pledge of noticing the new work of Bishop Hopkins. A review is beyond our limits: we wish merely by a few extracts to recommend the work to the attention of the reader.

The explanation of the Creed is comprised in sixteen discourses. In the choice and treatment of his subjects the author has evidently had an eye to the habits of thought most prevalent in our own age and country. This is the most valuable feature of the work. The errors of the Romanist, the Universalist, and especially the Socinian, are kept in view throughout, and the opposite truths are most largely explained.

One excellence of the work is the importance which it attaches to the testimony of the primitive Church as an aid in the interpretation of Scriptures. This is a point which the author has evidently much at heart. The authority of the Scriptures, as the sole rule of faith, is every where explicitly recognised. The voice of the Church, however extolled, is admitted to be no more, at best, than "the faithful echo of the Scriptures." But still great stress is laid on the deference which is due to the testimony of the primitive Church. That the prevailing opinions and usages in the ages immediately succeeding the Apostles must be an important aid in ascertaining the sense of the Scriptures, seems too plain to require proof. And if all other denominations—not excepting the Romanists themselves—combine to underrate this testimony, what are we to think of the Church which is alone anxious to secure for it the deference which common sense suggests to be its due? It certainly is no mean recommendation to the Protestant Episcopal Church, no mean proof of her apostolic origin and character, that she alone has given the Scriptures such an interpretation as harmonizes with that of the Fathers of the Church, and has ever been zealous to defend their credit, and adduce their testimony when all others are led, by the consciousness of some defect or weakness, to bring them into disrepute. But on this subject hear Bishop Hopkins.

"We have made this long extract from Bishop Bull, for the purpose of explaining a fact of no small interest and seeming difficulty in the history of theology. It is the fact, that after centuries of veneration and confidence, including the very era of the Reformation, so many modern divines of entirely opposite sentiments, have agreed to vilify the early fathers. The melancholy truth appears to be that the spirit of polemic warfare blinded them. Each party had reasons, and, alas! antipathies to serve by this course. The fathers of the first three centuries were in the way of the Romanist on many subjects; hence he charged them with unsoundness in doctrine. They were in the way of the Calvinist, because they proved episcopacy and defended free will; hence he willingly echoed the charge, and labored—witness Daillé and Blondel—to fasten upon them a variety of absurdities. And they were in the way of the Socinian in every thing. But this last assailant has a double mode of managing his weapons which is truly skilful. He uses the calumnies of the Romanist to prove that the early fathers did not maintain the Trinity, and when he is asked to agree with what they did maintain, he derides their opinions altogether, telling us, with Dr. Channing, (Discourses, Boston, 1830, p. 52,) that 'Christianity was then in its infancy. The Apostles communicated its great truths to the rude minds of Jews and heathens, but the primitive Church did not, and could not, understand all that was involved in those principles,' &c. 'In the first age,' continues he, a little farther on, 'the religion was administered with a wise and merciful conformity to the capacity of its recipients. With the progress of intelligence, and the development of the moral faculties, Christianity is freeing itself, and ought to be freed, from the local, temporary, and accidental associations of its childhood.'

"In opposition to all this, it is the peculiar felicity of the Protestant Episcopal Church to have no motive for obscuring the evidence of that age which was *next to the Apostles.* We appeal to it as being, after Scripture, our witness in doctrine, in government, in worship. And we respectfully ask what do these adversaries of the Trinitarian faith really mean by their notion, that Christianity was in its childhood in the primitive Church, and is only now becoming mature? What is Christianity, if it be not a system revealed from heaven to man, for the purpose of raising man, by pure doctrines exemplified in a holy life, to heaven? And did not the Christianity of the primitive day equal that of ours? Were the workers of miracles—these rude Jews and heathens of whom Dr. C. speaks—who received the truth from the Apostles, and the thousands who had all things in common, and the noble army of martyrs and confessors who succeeded them—were they really infants in Christian knowledge and power, when compared with the vigorous and enlightened sanctity of modern Socinianism? Was that Christianity in its childhood which manifested all its Divine influence in its strongest and most exalted form, and is it only to be judged full grown now, because it is ready to despise every restraint, and burst away from every ancient guide, and roam, unchecked, in the wildness of philosophic freedom, to search, in its nineteen hundredth year, after 'new forms of development?'"—*Dissertation,* pp. 344–346.

One subject among many which may be assigned as illustrating the importance of the testimony of the Church is the doctrine of an intermediate state. To many pious persons this doctrine, probably because it is misunderstood, is extremely ungrateful. Our Church has not spoken authoritatively on the subject, but the majority of her divines and members have made it an article of their creed. We found our belief of it in the Scriptures, where we believe it to be taught. Other denominations, however, differ from us, and think to set aside the Scriptures which we allege. Is it not an argument in our favor that on this subject we have the voice of the Church at large with us? Does not the fact that the primitive Church adopted the same view of the subject with ourselves, fortify us in the belief that we have interpreted the Scriptures in their true sense? In a work on the Creed this doctrine could not well be passed over, and we are happy to find that the author, though he has touched on it very briefly, has placed it in an attractive point of view.

"Nothing hinders us from a reasonable confidence, that this intermediate place of departed spirits is a place of happiness to the good, and of misery to the wicked, and that between them there is a barrier, which neither are allowed to pass. Thus considered, the place of departed spirits, into which our Lord's human soul descended, would be the same as Abraham's bosom or Paradise, and the Creed becomes consistent, both with his gracious promise to the penitent thief, 'This day shalt thou be with me in Paradise,' and with the parable of the rich man and Lazarus. It seems to have been the prevailing opinion of the Church, in all ages, that there is an intermediate state of this description provided for the souls of all, where the irreligious find a hell in the gnawing remorse of conscience, in the conviction that the threatenings of God are true, in the hopeless looking back on those lusts of the world and the flesh, which they can no longer gratify, and in the fearful looking forward to the day of Almighty wrath, when their bodies and their souls shall be re-united only to receive the sentence of final condemnation. While, on the other hand, those spirits, who depart from the body in the favor of the Lord, are consigned to an intermediate paradise, or place of happy repose, where they rest from their labors, enjoy the society of all the redeemed, and anticipate, with delighted hope, the dawning of that day, when their glorified bodies shall be raised from the tomb, fitted for immortality, and they shall ascend in them to their proper heaven, there to partake of the fulness of joy, and pleasures at the right hand of God for ever more."

In regard to what are sometimes termed the doctrines of grace, Bishop Hopkins appears to take that moderate ground on which the Christian world seem to be fast rallying and uniting their forces:—ground, we may add, which the Protestant Episcopal Church has long preoccupied. The moral accountability of man, and the sovereignty of the Divine agency in the work of conversion and sanctification, are received as ultimate facts without the appearance of their being in the mind of the writer, certainly without the obtrusion on the reader of any theory on which they are to be reconciled. Both these truths—or rather both classes of truths, for each is the representative of two classes of truths, the one relating to man, the other to God—are pressed, as occasion offers, to their utmost limits, without the fear of apparent discrepancy or contradiction. What more explicit avowal can we have than the following, that the renewal of the heart is the work of the Holy Spirit alone.

"Human effort may address to the understanding the truths of the Gospel for years together without any effect, because we cannot believe until the heart be interested, and this is the work of the Holy Ghost alone. Yea, the assent of the intellect may be gained, and the individual may talk about religion, and even contend for it with the most furious zeal, while yet not a particle of genuine faith exists within him, and this for the same reason, because genuine and saving faith is the result of the operation of the Holy Spirit on the affections, and can neither be produced by human skill, nor cherished by human passion."

And again on a kindred subject take the following:

"Through this true and living faith an interest is conferred in the perfect righteousness of the great Redeemer. He took our nature upon him, not only that he might atone for our sins by his death, but also that he might obey the law in our stead, so that for his sake God might receive all whom he should present to the Father as his friends and brethren. This is the righteousness which the great Apostle desired—not his own righteousness, which was of the law, but the righteousness which is of God through faith—not the righteousness which belonged to his personal obedience, for this, when properly examined, he found to be nothing better than transgression, but a sharing in the perfect righteousness of his great Redeemer."

Here then, it appears, that we are to appear before God—not in our own defective, though sincere obedience, favorably regarded through the atonement; but in the perfect righteousness of Christ—the only righteousness which the God of spotless purity can behold. And yet the connexion of these views, with the system of which they are commonly thought characteristic is distinctly denied; and thus the danger is avoided of weakening the sense of human accountability.

"It by no means follows from this, however, that the Holy Spirit operates upon the mind and heart according to an arbitrary system of election, by which some are saved and others lost, merely through the choice of the Deity. So far from it, that 'grace,' to use the emphatic words of the same Apostle, 'grace is given to EVERY MAN to profit withal, and Jesus Christ willeth ALL MEN to be saved and to come to the knowledge of the truth.' The Holy Ghost confers on all who hear the Gospel a measure of his blessed influence, sufficient to enable them to believe and obey."

The lectures are of a more popular character than the dissertation. We have marked several passages for insertion in which topics of importance are placed in an intelligible and perspicuous light. Thus to many minds there is the semblance of a contradiction in the two propositions that all men are the objects of God's love, and yet sinners are obnoxious to his wrath. On this subject the reader is presented with the following distinction.

"It is true, indeed, that in a certain sense, the Lord loves all his creatures. He gave his only-begotten Son to die for the sins of the whole world, because he loved that world, although it lay in wickedness. But it is also true that he is 'angry with the wicked every day,' and that he loves not, but hates, the lying tongue, the proud look, the bloody hand, and every other fruit of human corruption. To reconcile this apparent contradiction, it is only necessary to remember the difference between the love of benevolence or charity, and the love of complacency or affection. Thus, even a kind-hearted individual, among men will relieve the bodily necessities of the most profligate; nay, many a one would risk life to save, from flood or fire, those for whom they felt no personal regard whatever. And by the very same distinction we may understand, that the judge, who has publicly condemned the criminal and abhors his crime, will yet contribute, if need be, to keep him from starving in the dungeon. Should we have any difficulty in distinguishing the universal love toward all men, which prompts such deeds of benevolence as these, from the particular personal affection felt for a dear friend or brother, for parents or children? Surely not. Now, in like manner, we may understand, that while the Almighty loves all his works so as to provide for their necessities, relieve their wants, and furnish the means to rescue them from destruction, yet this, wonderful as it is in its extent, is merely the love of God's benevolence or charity. It is only for those who are pardoned through Christ Jesus, and who have cast aside their enmity, their ungodliness, their sensual lusts, desiring heartily to love, and serve, and worship him in sincerity and truth,—it is only for these that the pure and holy Governor of heaven can entertain the personal love which the Apostle mentions in the text. 'Whoso doeth the will of my Father,' saith Christ, 'the same is my brother, and sister, and mother.' These enjoy the love of God as his own regenerated children. The light of his countenance beams upon their path. The approving smile of his favor cheers and blesses them, and to them he addresses the gracious promise, 'I will be your God, and ye shall be my sons and daughters, saith the Lord of Hosts.'"

Among many similar instances of concise and lucid exposition, we may adduce the explanation of the text which so many find a stumbling-block,—"*Then cometh the end when* Christ *shall have delivered up the kingdom to* God, *when he shall have put down all rule, and all authority and power. For when all things shall be subdued unto him, then shall the Son also himself be subject unto him that hath put all things under him, that* God *may be all in all.*" After remarking that though this passage appears, at first view, to convey the idea that Christ shall cease to be a king at some future period, yet many other Scriptures assert that "he shall reign for ever and ever," the author continues:

"To understand this matter correctly, it must be recollected that Christ Jesus sustains a double relation in his regal office. As God, he is one with the Father, and his kingdom, in this respect, can have no end. But as man, he is a mediator, his human nature has been exalted to the right hand of the Father, and all power and judgment have been committed to him, and shall continue to be exercised until the end, when mediation shall be no longer necessary. Then he will cease to exercise this delegated royalty, and will deliver it up to Him from whom it was received. But still as we read that the saints themselves shall reign for ever, much more shall we believe that he who is their head shall reign over them, not, indeed, with the delegated authority of the Father, nor with the mediatorial dominion which will then have ceased, but with that inherent power which belongs to him as the Son of God and the Prince and Saviour of his people, through whom they were redeemed from sin and death, and admitted into the inheritance of glory."

We give the following passage as advancing very correct views on a subject which has excited too little attention in our Church.

"But among the laity, also, there is a distinction designed to aid the pastors materially in the government of the Church; for a certain number of every congregation seem to have been appointed, from time immemorial, to promote the welfare and guard the interests of each particular parish. In our branch of the Catholic or Universal Church, these officers are elected annually by the people, and are known by the names of wardens and vestrymen; the wardens being charged with the special care of the house of worship, and the property belonging to it, and the vestry with the wardens composing a board of internal regulation, over which it is the duty of the minister to preside. This board directs the corporate powers of the congregation, having authority to make contracts, assess church rates, establish rules with regard to the occupancy of the building, elect delegates to the convention, and order every other matter which concerns the parish, provided it be not of a spiritual or ministerial nature. From this proviso, however, which confines the spiritual authority to the ordained ministers of Christ, an inference has been often drawn of a very questionable character. It has been said, that the office of warden and vestryman is purely secular, and may be holden with perfect propriety by men who make no profession of religion. And certain it is, that we have no canon or law prohibiting the election of any man to these offices, or requiring, for his discharge of them, any religious qualification. But we question the soundness of a principle which would exempt an officer of a CHRISTIAN CONGREGATION from the spiritual obligation of being an example of piety to the worshippers of God, before whom he stands as a prominent and leading man. We question the truth of the proposition, that there can be a regular, standing office in a RELIGIOUS SOCIETY, which is of a PURELY SECULAR character, and, therefore, we prefer beyond all comparison, the theory which carries the HOLINESS of the Catholic Church into this thing also. We are perfectly aware that, in practice, there is a difficulty in the subject not easy to be overcome, and we make all allowance for deviations from sound principle which rest on the plea of inevitable necessity. But we maintain that the necessity which obliges men to make this deviation, ought never to be fastened upon the Church in the shape of a principle, for this is exalting the exception to the place of the rule. The design, then, of appointing these officers—like every other appointment belonging to the Church—was holy. They were intended, as we must presume, to act in accordance with the pastor, enforcing his preaching by the strong influence of their example. They were elected by the people upon the principle that the best men would generally be chosen, and then they were expected, as persons set on high among their brethren, to take especial heed that their light should shine before the rest. Thus understood, the government of the Church exhibits a beautiful gradation. The Bishop under Christ, the Presbyters under the Bishop, the Deacons under the Priests, the officers of the laity under the ministers, all holding their proper rank, and exercising their proper powers, but all uniting in the same spirit, under the same great Master, to promote the sacred interests of 'Glory to God in the highest, and on earth, peace, good will toward men.'"

The extracts we have made are such as to enable the reader to form a fair estimate of the strength of the writer in combating error, and his clearness in illustrating the truth. But he is still more happy in his appeals to the heart. The applications, at the close of the several lectures, are such as can hardly fail of interesting the reader. They are generally pointed and affectionate, and sometimes highly eloquent.

"Strive then, for a moment, to recall your wandering thoughts, and fix them on the dread realities of that solemn hour. Think that we are—as perhaps we may be—the last of the human family. Imagine that this night your slumbers should be broken by the shout of the King of kings, by the voice of the Archangel, and the trump of God, bursting through the affrighted air, piercing to the bottom of the fathomless deep, and pealing amidst ten thousand echoes through every cavern of the earth. Think that you behold the firmament lighted up with the sudden blaze of celestial glory, while your eyes are overpowered by the radiant vision of the Almighty Judge, coming in the clouds of heaven, and, on every side, millions of rushing wings attest the presence of the angelic host who are the ministers of his resistless will. Think that you feel within you, like the electric shock, the mighty change which fits your bodies for immortality; and that amidst myriads of the dead, rising in countless multitudes around, you find yourselves thronging before the throne of your exalted and omnipotent Redeemer. Oh, where—where should you find your station? On what side of that dread tribunal would the angels prepare your place? To which company would you belong? What sentence would be pronounced upon you? Do you think that you should receive a crown of righteousness and glory—or should you be consigned to the regions of eternal horror and despair?"

And the operations of the Holy Spirit in producing joy and peace in the mind of the believer are described in such heartfelt strains as to be welcome to any reader who has been blessed with an inward experience of their truth.

"Those who are strangers to the Spirit of God can form no true idea of the pure, the exalted, the glorious nature of that happiness, which, even on this side the grave, is felt at times by every experienced Christian. The best joys of earth are transient of necessity, because the excitement which they produce is too keen to be long supported by the mortal frame. They are commonly mingled with tears, and accompanied by confusion and agitation; they unfit us, while they last, for any duty; they destroy our self-possession for a time, and are generally succeeded by a depression and exhaustion of the animal spirits, which remind us, at once, of their imperfection and of our own. But the joy in the Holy Ghost raises, and strengthens, and confirms the soul. It places us on an eminence, from which every earthly change can be viewed with comparative calmness, and every real duty performed with the best success. It is not manifested by outward weakness or extravagance, for it flows from the communion of that Spirit who is the source of wisdom, and purity, and order, as well as happiness, and who does not find it necessary to prepare his children for heaven, by unfitting them for the proper avocations of their present lot. It enables us to look upon much of the pursuits and pleasures of the irreligious, with that sort of kindly compassion which a man exhibits toward the follies of ill-trained children. It fixes our affections and desires upon a better world, and makes it practicable for us to feel as strangers and pilgrims in this. It teaches us to say, from the heart, 'Whom have I in heaven but thee, and there is none upon the earth that I desire in comparison of thee.' It sweetens the bitterness of trial, lightens the burden of affliction, and converts the very sufferings of life into benefits and blessings. Even on the bed of mortal agony, it sustains the Christian's spirit, and confirms his hope. He feels its precious influence as a foretaste of heaven, and is enabled to say, 'Thou art my trust and my confidence, my joy, and my crown of rejoicing. Though my flesh and my heart fail, thou art the strength of my heart and my portion for ever.' And when the freed spirit, delivered from the thraldom of this weary world, mounts upward to the glorious throne of his heavenly Father, it is the same joy which expands into celestial fulness, and flows in the boundless tide of eternal pleasure, at God's right hand for evermore."

We had intended to direct the reader's attention more particularly to the dissertation, but having already exceeded our limits, we must defer to a future occasion.

From Le Bas' Life of Wiclif.

FLOWERS OF RHETORIC.

Wilk. Conc., p. 171. We recommend to the attention of Dr. Lingard, (who is pleased to censure the coarseness of Wiclif's invectives,) the mild, pacific, and exemplary language, in which the chronicler Walsingham notices the opinions of the Reformer, on the subject of the eucharist. "At this time," (A. D. 1381,) he says, "that old hypocrite, that angel of Satan, that emissary of Antichrist, the not-to-be-named John Wiclif, *or rather Wickebeleve,* the heretic, continued his ravings, and seemed as if he would drink up Jordan, and plunge all Christians into the abyss, by reviving the damnable opinions of Berengarius, &c. &c." He then tells a story about a certain knight of high repute, near Salisbury, who ran away with the sacrament; and in order to show that it was no better than so much household bread, irreverently devoured it, together with oysters, and onions, and wine. The knight, it seems, survived the sacrilege; but being afterward brought to a better mind, testified his sorrow, by submission to very heavy penances. And this, says the historian, I have the more fully related, that it may appear what evils were scattered over the land by that beast from the bottomless pit, that colleague of Satan, John Wiclif, *or Wickebeleve.* It would be difficult to match this from the pages of the monster himself! Wals. p. 256.

A SIMILE.

He is speaking of the entombment of Christ, and of the abortive devices by which the priesthood conspired to prevent his resurrection: and these desperate expedients he produces, as illustrative of the attempts of the prelates to suppress the revival of the Gospel of Christ. "Even thus," he exclaims, "do our high priests; lest God's law, after all they have done, should be *quickened.* Therefore make they statutes, stable as a rock; and they obtain grace of knights to confirm them; and this they well mark with the witness of lords: and all, lest the truth of God's law, hid in the sepulchre, should break out, to the knowing of the common people. O Christ! thy law is hidden thus; when wilt thou send thine angel to remove the stone, and show thy truth unto thy flock? Well I know that knights have taken gold in this case, to help that thy law may be thus hid, and thine ordinances consumed: but well I know that, at the day of doom, it shall be manifest, and even before, when thou arisest against all thine enemies."

Somewhere about this time it was that Wiclif received a summons from the Pope, Urban VI., commanding him to appear before him in person, and there to defend himself from the imputation of heretical doctrines. His answer to this mandate is a very curious document. He was then suffering from paralysis, and was thus disabled for so formidable a journey. In his reply, however, he does not content himself with declining to obey the citation; but seizes the opportunity of offering to the Pontiff much salutary and unceremonious advice. He professes his joyful readiness to give account of his faith to all true men, and especially to the Pope, whom he acknowledges to be the highest vicar that Christ has on earth; adding, however, that his greatness is not to be estimated by his worldly pomp, but by his more eminent conformity to the law of Christ; who, while on earth, was the poorest of men, "both in spirit and in having." It was therefore, he submitted, most wholesome counsel, that his Holiness should leave his worldly lordship to worldly lords, and move speedily all his clerks to do the same; and if this opinion of his should be found erroneous, he was willing to be amended, even by death, if it were needful. He protests that if he might travel in person, he would, with God's will, go to the Pope; but Christ had "needed" him to the contrary; and to Christ's will it became both him and the Pope to submit,—unless the Pope were willing to set up openly for Antichrist.

GOOD PRIESTS.

"Good priests," he himself tells us, "who live well, in purity of thought, and speech, and deed, and in good example to the people, who teach the law of God, up to their knowledge, and labor fast, day and night, to learn it better, and teach it openly and constantly, these are very prophets of God, and holy angels of God, and the spiritual lights of the world! Thus, saith God, by his prophets, and Jesus Christ in his Gospel; and saints declare it well by authority and reason. Think, then, ye priests, on this noble office, and honor it, and do it cheerfully according to your knowledge and your power!"

PERSECUTION.

The martyrdom of an aged woman, named Joanna Baughton, has left another blot upon the reign of this cold-blooded monarch, [Henry VII.] She was upward of four-score when she was called to suffer, for her faithful adherence to the opinions of the Reformer, whom she honored as an eminent saint. Her venerable years afforded no protection against the remorseless bigotry of the age. She was informed, that the stake would be the certain recompense of her perseverance in misbelief. But the terrors of the threat were, in her judgment, not *worthy to be compared* to the comfort she experienced in the love of God, and the protection of his holy angels. She rendered her soul, in the midst of the flames, with admirable constancy; and her ashes were collected as precious memorials of her martyrdom. But the measure of atrocity remained yet to be filled up. At Amersworth, a heretic, named Tylsworth, was consigned to the flames: and, with a refinement in barbarity, which might excite the envy of a North-American savage, his only daughter, who had also fallen under suspicion, was compelled to kindle the pile, that was to consume her own father by an agonizing death. One monster there was, in those days, who disgraced the priesthood, by adding coarse and vulgar insult to brutal inhumanity. Bishop Nix, of Norwich, immortally infamous for his alacrity in persecution, when he spoke of persons supposed to carry about with them the taint of heresy, described them as men who savored of the *fryingpan.* The extent of havoc, inflicted by this awful infatuation of the clergy, and the sovereign, may be tolerably estimated, even from the somewhat sportive hyperbole of a correspondent of Erasmus, who declares that the frequency of executions at Smithfield had advanced the price of firewood in the neighborhood of London. That the *earthly and devilish wisdom* of the sovereign, and the hierarchy, could have made a single sincere convert, is utterly incredible. That it gradually alienated the heart of England is most certain. It is true, that the multitude of dreadful examples was often too much for the weakness of flesh and blood. From many a sincere believer in the reforming doctrines, the words of abjuration were extorted by the terrors of the fire; and these appearances of success may have strengthened the Church in her system of butchery. Repentance itself, however, had no power to mitigate her spirit; and *cruel,* indeed, were her *tender mercies* toward the wretched victims of infirmity and fear. They were spared the death of martyrs, only that they might linger out a life of martyrdom. With a faggot on their shoulder, they were compelled to witness the dying agonies of their more intrepid brethren. With the likeness of a faggot, wrought or painted on their sleeve, and with the mark of heresy branded on their cheek, they were sent forth to public scorn, and almost to utter excommunication. They who wore this badge of infamy were nearly sure to perish for want of employment and support; they who, for an hour, dared to lay it aside, were as certainly consigned to the flames. And the horrible fate which thus awaited them, passed into a proverb—*Put it off and be burnt, keep it on and be starved.* But the soul sickens at the recital of these enormities. It finds no relief but in the recollection that the Church which perpetrated them was but heaping up to herself wrath against the day of wrath. The hour of vengeance was in the heart of God. It was drawing nigh, with a noiseless and stealthy pace. "Retribution," it is said, "has a foot of velvet, but a hand of steel." In the midst of the cry of persecution, the approach of ruin was unheard and unsuspected. But the arm was, even then, all but uplifted, which was to smite the scalp of this gigantic and godless oppression. The trumpet was, even then, at the mouth of the angel; and the blast was about to go forth, which, in this land, at least, was to level its battlements in the dust.

From Memoirs of De Ricci.

PAPAL DECRETALS.

"The interdict lately fulminated against the Duke of Parma, ought to awaken the dread and jealousy formerly entertained by every sovereign prince, of the Court of Rome. Such a recent example of the exercise of the authority which she arrogates to herself, *over a member of a family which holds the first place in Europe, in point of authority, grandeur, and power, and in times so critical and difficult for herself*, ought to inspire every sovereign with a just dread, lest, taking advantage of those opportunities with which more favorable circumstances may supply her, she again attempt to put her despotic power in force against them.

"Such is the doctrine contained and taught in decretals—a doctrine both sanguinary and seditious—a doctrine which establishes the despotism of the spiritual power, and the slavery of every sovereign—a doctrine which foments the ambitious and independent spirit of the clergy, and excites rebellion among the people; a doctrine which has caused and will continue to cause constant dread, suspicion, jealousy, and distrust in the bosom of every sovereign. It is one which strikes at the root of every natural and divine right; a doctrine which overturns the most solid foundations of human society, and which, in bringing back the times of ignorance and superstition, will renew those scenes of discord which took place between the priesthood and the empire. It is, moreover, a doctrine which must have hindered, and will continue to impede, the propagation of the Gospel among those heathen and idolatrous nations when they become aware that there is in Christianity a power which can excite at pleasure, sedition, war, and rebellion among the people; which foments and nourishes fanaticism and superstition; and which has extended the spiritual empire even beyond the limits of the known world."

INSTANCE OF SUPERSTITION.

It had been intimated to the Grand Duke that his support of Ricci and his reforms might have fatal political consequences; but he refused to yield, and the riots were resolved upon. On the 20th of May, the tumult of Prato took place. In the evening, the mob armed with sticks and hatchets, proceeded to the principal church to prevent the demolition of the Altar of the Girdle. They mounted the tower, rang the alarm-bell for several hours, tore down the Bishop's chair and arms, and burnt them in the market place, with several books which they found. The church was illuminated during the night, by order of the rioters, and the Holy Girdle was exposed to the reverence of the devout.

From the church they proceeded to the spot where the images were placed which had been removed from the suppressed monasteries, and carried them in procession to the cathedral, holding in one hand a torch, and in the other a bottle of wine. They paid the same honors to the saints whose worship Ricci had abolished, and tore from the missal the masses for those whose worship he had introduced, which they burnt, together with the books he had distributed among his clergy. They pulled down the new baptisteries—threatened the heads of the seminary and the curates who were known to favor Ricci—made the priests get out of their beds and accompany them in their shirts to the different churches, to replace before the images the little curtains which Ricci had removed. The churches were soon all lighted up like the cathedral, and each went to pray or sing in them, as he pleased.

The next morning all the peasants of the neighborhood arrived in the town, and ran from church to church, to pay their devotions to the images of the suppressed saints, and the images which, now that they were covered with a veil, had become, in their eyes, far more respectable. Pistoia would soon have followed the example of Prato, had not Leopold sent a detachment of soldiers from Florence, who soon restored order. The gates of Prato were closed, the streets barricadoed, the houses and shops shut, and a number of persons were arrested and sent to the capital. The Grand Duke gave orders that every thing should be restored to the footing on which it was before the revolt.

DE RICCI AFTER HIS RECANTATION.

His part was irrevocably taken; nothing could make him recall a determination of this kind. Since *he had sacrificed his conscience*, it was a proof that he believed the resolution indispensable. He was blamed for it by those who considered his recantation as the unworthy price of a few years' inglorious repose: he was praised for it by those who considered it a true and praiseworthy conversion. He merited neither the praise nor the blame; he knew that he had no want of conversion, and he expected not any worldly peace on the part of those who had troubled his tranquillity and happiness. Deceived with regard to the true state of the Church, Ricci sincerely desired to serve the cause of religion, but he perceived not that the Court of Rome made use of him only for its own purposes. The ex-Bishop of Pistoia, without doing any good, was the cause of much evil which his adversaries did in his name, and he lost the reputation of that firmness and strength of soul, of which he had given many brilliant proofs during his career. In a moment he destroyed his own work. His enemies freed from all fear, had now only to mention Ricci as the submitted and repentant child of Rome.—Ricci the courageous and enlightened reformer of Tuscany! after having been the scourge of the intriguing, and terror of the hypocrites, he finished by becoming their sport and their dupe, and by furnishing them with arms which he had so often broken in their hands.

STANDARD VERSION.

A very able author in an essay on the expediency of authorizing a new version of the Bible, concludes in these words:

"Upon the whole then I contend, that, whatsoever may be the defects of the present version, they are in themselves unimportant; and that no sufficient cause has been made out to warrant the attempt at a new version, under the sanction of authority, on their account alone. Had a new version been undertaken at the time it was proposed, I am persuaded that another would have been by this time again necessary, upon principles of a more rigid and chastised interpretation; and should a new one be even now attempted, I am convinced that it would not exceed in point of general accuracy and fidelity that which has been already executed. Were a greater elegance of composition, and superior degree of philological refinement attainable, to gratify the ear of modern taste, and to correspond with the supposed improvements of modern criticism, it may well be doubted, whether these improvements, if improvements they could be justly called, would not prove more injurious than beneficial to the cause which they were intended to promote. The language of our present version has the full tide of popular opinion strongly in its favor; it exhibits a style appropriately biblical, and is distinguished by a general simplicity of expression, which the most uncultivated mind may comprehend, and the most cultivated admire. It is a translation in possession of characteristical merits, which might be extinguished, but cannot be augmented, by principles of transitory taste and ephemeral criticism; a translation which, with all its imperfections in whatsoever part of Scripture the comparison be made, is superior to every other in our own, and inferior to none in any foreign language."

INTERMEDIATE STATE.

Some Orthodox Christians deny the reality of an intermediate state, because they think it a gloomy doctrine. The Unitarians on the contrary deny it for the opposite reason, because it is too cheerful a view and subverts their belief of materialism. Dr. Lawrence thus exposses the futility of one of their criticisms in his remarks on the Unitarian Version of the New Testament.

"On the controverted topic of an intermediate state between death and the resurrection, there exists a passage in St. Luke, which, without a little expository straining, or a disavowal of its legitimacy, seems completely at war with the Unitarian hypothesis. It is Luke xxiii. 43, 'And Jesus said to him, Verily I say unto thee, To-day shalt thou be with me in Paradise.' An attempt indeed was made at a very early period, by some who disliked the doctrine which this text evidently contains, to get rid of the offensive position by a novel punctuation. Instead of putting the comma before the word σημερον *to-day*, they proposed to place it after it, and then to read, 'Verily I say unto thee this day, Thou shalt be with me in Paradise;' a very bungling and unsatisfactory artifice. It was nevertheless at one period adopted by the Socinians, whose German translation of the New Testament was in the verse under consideration carefully thus pointed. But so manifest a dislocation of sense and language was not likely to prove long fashionable. We therefore find the New Translators pursuing a different and a bolder line of conduct. They in the first place endeavor to explain away its obvious meaning, by remarking, that, when Christ says to the penitent malefactor, 'To-day thou shalt be with me in Paradise,' he only meant, 'in the state of the *virtuous dead*, who, though *in their graves*, are *alive to* God;' and also by referring to their comment upon Luke xx. 38, where we are told, that all *live to* God, because he 'regards the *future* resurrection as if it *were present*.' Will these refined reasoners, however, permit me to ask them, by what harsh epithet they would characterize the conduct of that man, who should announce to them a blessing of the first importance as actually to take place *on that very day*, which he at the same time knew would not happen *until a distant period*, under the despicable subterfuge, that there is no distinction of time with God, because 'one day is with him as a thousand years, and a thousand years as one day?' Really, with all their contempt for ancient and established opinion, they must have a strange conception indeed of the popular intellect, if they can persuade themselves, that this flimsy sort of new *sumpsimus* will ever supersede what they may scornfully contemplate as old *mumpsimus*."

COMMUNICATIONS.

For the Churchman.

A GENERAL BIBLE, PRAYER BOOK AND TRACT SOCIETY.—NO. VII.

SUPERIOR ADVANTAGES.

The advantages of a general institution, may, in some respects, be compared with those of local societies; in others, they are peculiar to themselves. Thus, it has been shown, that in grandness of design, and in simplicity of operation, a general institution is alone adapted to the spirit of the age. The present situation of the Church demands a union of effort, to be attained in no other way. The present and increasing wants of the country can only be met in any proportionable degree by a development of our resources, to be effected, as has been shown, by no other means excepting a general Society. Popular attention, also, indispensable to enterprises of such an extensive character as the extension of the Church throughout our land, can only be awakened and kept alive by some striking manifestation, either in the grandeur of the object, or in the power of the machinery by which it is to be accomplished. In these respects a general institution stands peculiar, and in them possesses advantages, incomparable in their nature, and incalculable in the amount of good that may thereby be effected, which a narrowed policy would entirely overlook, and consequently lose.

There are other advantages, which, it possessing in common with smaller societies, may be productive of more benefit when employed on a more extensive scale.

1. *The expense of publishing books would be diminished.*

It is well known that printing and publishing are operations, the expense of which depends on the number of copies. Until certain limits, the former diminishes as the latter increases. When it has arrived to the least possible price, an indefinite number of impressions can be struck off with no other cost, than the wear and tear of machinery, the price of labor and materials, and the interest on the capital expended. On these principles, the great publishers realise extensive fortunes, at prices ruinous to those doing a smaller amount of business. Thus, the "Society for the Diffusion of Useful Knowledge" in England, by combining these advantages, in what might be esteemed a bold and hazardous experiment, by those unacquainted with the principles on which it was conducted, has been enabled to secure about 200,000 subscribers to a popular periodical, and thereby put it at a price small beyond any thing of the kind ever attempted.

The facilities for transportation are so rapidly multiplying through our extensive country, that it has become possible to secure the advantages of large editions published at some central place, and thus supply the most distant portions of our land. We daily see large publishers from different sections of the country uniting to print a large edition of some book, at one particular place, and thereby obtain a supply for their own use at a much less cost than printing at their own office would require. There are many books in the learned languages especially for which there is little demand, and the cost of a small edition would be so exorbitant as to preclude all idea of sale. An enterprising publisher in London, or Leipsic, engages in the business, and publishes stereotype editions, from which he supplies the booksellers of all other countries with the number of copies they wish, at an expense that allows the book to be generally used.

Why not adopt this method, which experience has taught the commercial world, in the operation of our societies? The printing of Bibles, Tracts, Prayer Books, &c., is now generally monopolized by societies established for the express purpose. Each one has its plates, fixtures, &c., and publishes for itself. It would be a dead loss to sink the amount of their investments, and purchase from some central publisher: otherwise this course would be inevitably followed. The commercial advantages thereby accruing would be a sufficient inducement for such an investment of capital. These societies, having a sort of monopoly owing to other causes connected with the distribution of such books, forbid such an enterprise. This state of things, however, cannot long continue. So soon as an investment of capital becomes more profitable in this line, the business will pass into the hands of individuals, and the circulation of religious books of every quality and character will become a mere worldly concern. If our different local societies were to surrender their present investments into the hands of a general institution, all difficulties would be obviated, the proposed advantages would be secured, and the business will assume the character and flow into the channel, into which the knowledge of more correct principles, combined with private adventure, will inevitably devise it. Tending to this end, and closely connected with it, is another consideration. The diminution of capital. A society purchases a set of plates, publishes an edition of the Bible, the Prayer-book, or a Tract: say 2000 copies. The expense is considerable—all must be paid before a single book is issued. Several years pass before the local demand consumes the amount thus published. In the mean time there is an absolute waste of the interest on the capital expended, beside three-fourths of the edition being laid up in the depository under the charges of storage, insurance, &c.

The plates are also useless, until again called for to print a new edition. The actual loss thus arising on a number of societies through the country is very considerable in the course of a year. But let them purchase books in such quantities as are wanted from a central society, and the difficulty is at once removed. One set of stereotype plates suffices for the whole country. They are kept in continued employment. Only a few days elapse between bringing the paper into the warehouse, and placing the book in the hands of the reader. A stock is kept at the depository just sufficient to meet the demand. Should there be an extraordinary call, it can be issued at a few days' notice. The whole capital is kept in active circulation. Beside all this, the workmanship and materials will be superior, and the reader will have the satisfaction of knowing that his book is new, just issued from the press.

This is the principle on which our General Sunday School Union is conducted. It commenced with scarcely a cent in its treasury, and without being any way liberally patronized, has accumulated quite a large number of publications, and is continually increasing them so fast as its accumulation of capital will warrant. The whole country is now supplied from its central depository; and the amount of good thereby done is sensibly felt.

2. *It will increase the demand.*

It is a well known maxim in political economy, that as the price of a thing diminishes, the demand increases. The present age, more liberal in their views, casting aside the short sighted restrictive policy of former generations, has afforded testimony corroborative of its truth. It would hold in the case under consideration, even if regarded merely as a commercial operation. Other principles, peculiar in their nature, would also be called into action, having the same tendency to increase the demand. In addition to the price, the demand for books depends on the state of knowledge and literature in the community. An ignorant people, although having the greatest need for instruction, are unconscious of their wants, and there is, as a natural consequence, no call for books. But let them be instructed, let their eyes be opened to their real situation, and a demand will be created where none existed before. This, unlike the demand for other things, will never arrive at a maximum, but continue to increase in the same ratio as the advance of learning. They are dependent on each other—each contributes to advance the other. One book by diffusing information opens an avenue for numbers of others, which in their turn operate in the same manner to accelerate the ratio of advance. The proposed Society would call into action this principle. It would implant in the breasts of the people a love for the Bible and other religious books, by bringing these publications continually before them, and by dispelling the ignorance heretofore existing. Every book distributed would open the way for a number of others to follow. Thus the demand would go on continually increasing. The Society would soon obtain an influence, and their name attached to the title page would be a sufficient warrant to the character of any book, and would immediately insure an extensive circulation, which might otherwise never be attained.

Theron.

For the Churchman.

BAPTISM AND CIRCUMCISION.

Mr. Editor,—In looking over lately a number of the Churchman, in a communication on the subject of Lay Baptism, I met with the following expression, which I now quote from memory only. "I maintain the *factum valet* in regard to lay baptism, because there is one clear *exception* to the rule of *clerical* administration, in the case of the circumcision of a son of Moses—circumcision in the old dispensation being equivalent to baptism in the new." The subject is by no means as clear to me as it seems to have been to this writer. I beg to be allowed to present a few facts, which I have gleaned upon the subject, to the consideration of your readers.

I. Is this position, on which the argument is built, true, in fact? In other words, *was* circumcision, under the old dispensation, equivalent to baptism in the new? In its *effect* of admitting men into covenant with God, it certainly was; but this does not bear upon the point before us. Was circumcision equivalent to baptism in the *circumstances* under which it was instituted; and the mode or instruments of its administration?

1. The circumstances under which circumcision was instituted, were, that God entered into covenant with *the family of Abraham*, and ordained circumcision as the seal of that covenant. Baptism, on the other hand, was instituted as the seal of the new covenant which Christ established by his own death, and which was to be extended to *all nations*.

The institution of circumcision is given to us in Genesis xvii. 9–14—that of baptism as practised *after* the ascension of Jesus, is recorded by St. Matthew xxviii. 18–20. It is essential to a just view of the two institutions, in reference to the point before us, to observe, that *no agents* are pointed out for the administration of *circumcision*; while the agents for the administration of *baptism* are distinctly designated. "*Every man-child among you shall be circumcised.*" "*Ye shall circumcise the flesh of your foreskins.*" "*Go* ye, *baptizing all nations.*" It does not appear that circumcision might not be given by *any* hands; while baptism appears to be limited to certain commissioned agents.

By whom was circumcision actually administered? In the first instance, we are told, (Genesis xvii. 23,) that *Abraham* circumcised his son Ishmael, and all that were born in his house, and as Abraham as a patriarch, is admitted to have been the priest of his family, it is inferred, I suppose, that this was a *clerical* administration. But we are told in verses 24–26, that Abraham was himself circumcised, the same day, with his son; who was then but thirteen years of age. Who was the priest that circumcised Abraham? Not Ishmael surely, for he was but a child, and was not in the line of descent by which the church was to be preserved. Who administered it, when for *deceitful* purposes, it was imposed, by the sons of Jacob, on the Shechemites? Not the patriarch and priest, Jacob, certainly, for the deception called forth an indignant expostulation from him against his sons. Who were the administrators, when Joshua was required to cause the people to be circumcised, after the passage of Jordan, on their way into the promised land? There is not the least intimation, that the "sharp knives," then made for the purpose, were held by priestly hands. I have, indeed, sought in vain, for *any* proof in the Scriptures, that circumcision was not performed, indiscriminately, by priest and layman. There certainly is no command or prescription to the contrary. So far as we know, every case may have been, with the possible exception above, of Abraham, by lay hands. Paul himself, though not of the Jewish priesthood, circumcised Timothy; and, as he did it for the purpose of recommending Timothy to the Jews, he must have supposed that they could have no doubts of the validity of its administration by his hands. Circumcision, therefore, under the old dispensation, was *not* equivalent to baptism in regard to *the circumstances of its institution, and the mode or instruments of its administration.* The case of the circumcision of a son of Moses, is *not* a clear *exception* of a rule of *clerical* administration. No countenance can, then, be drawn from it in favor of lay baptism. The whole argument, of course, falls to the ground. St. Paul's parable applies to the effect of the rite, and not to the manner, or the agents of administering it.

2. By whom was *baptism* administered? We have seen from St. Matthew, that the commission to baptize was given to the apostles, and we have sufficient proof that they administered it. But is it incontestibly clear, that every case which we read of in the New Testament was so administered? May we be certain of this point in relation to the household of the centurion at Cesarea? And the "certain disciples" whom Paul found at Ephesus? I admit, that those baptisms were, undeniably, administered in the *presence* of apostles; but I would not be over confident, that the hands which gave it, were actually commissioned and duly set apart to *the ministry*.

3. Supposing, that the administration of circumcision was committed to clerical hands, and that the case of the son of Moses was an exception of sufficient importance to be used as authority in regard to baptism, may it not then be pleaded as a justification of the administration of baptism by *women?* And what shall we infer from the fact, that Moses had with him, at the very time of this transaction, on which so much stress is laid, *two* sons; while we are only informed of the circumcision of *one* by Zipporah? Exod. iv. 20, 25, and xviii. 3. If the instance of the circumcision of one by a woman, be an exception of a rule affecting the authority of the rite, what is the just effect of the apparent omission to circumcise the other at all?—Again; we are told, that, during the forty years sojourn in the wilderness, circumcision was entirely omitted, (Joshua v. 5,) without any adequate cause being assigned. I am aware, that commentators have conjectured causes, which they supposed sufficient; though I have met with none which appeared to me to be so. Certainly the Scriptures do not allege any. If the rite depended upon clerical administrators, they were certainly present — the delays of their different encampments allowed abundant time; and, as it was performed on infants of eight days old, could, in no respect, have retarded their journeys; and it was performed, at length, in the very face of their enemies. Moses was present, to urge them with authority to the performance of any neglected duty; and yet this duty, which subjected those, on whom it had not been performed, to be cut off from Israel, when grown to man's estate, was omitted for the space of forty years. Yet it had not been omitted under the slavery and labors of Egypt. Now, if the case of Zipporah may be pleaded as "a clear exception to the rule of clerical administration," to the extent of justifying lay baptism, why may not the omission of circumcision in the wilderness, justify the omission of baptism on the part of those to whom it is not, in all its Gospel requisites, accessible?

4. Why was it that circumcision was not to be administered till the eighth day? It is a well known fact, that many infants actually die before that age, and of course, many died uncircumcised. Would not this seem to imply, that those infants, who are descended from parents in covenant with God, dying before lawful baptism, are safe?

My object, as you will have perceived, Mr. Editor, from the opposition of some of my facts and inferences, is not to construct a theory, but to exhibit points on which I have found difficulties. I cannot see the way, as clearly as the writer to whom I have alluded; how reasonably he does so will be seen above. I wish he may be able to remove these obstacles from his path. It is not to be done by assertion merely.

Paul.

For the Churchman.

MISSIONARY EFFORT.—NO. I.

"I am glad," once said the lamented Lyde to a brother who enjoyed much of his intimacy, "I am glad that the conversion of the world does not depend on me." That pious and devoted man of God felt a commendable distrust of his powers. Yet his words imply such a view of duty, as but too few ministers and candidates who would readily adopt, in some sense, the same exclamation, are wont to entertain. He accustomed himself, in his investigation of the subject of missions, to look upon the conversion of the world as the work committed to him individually — a work in which he was to labor, so long as God should spare him, even until it was done, although not another person should make an effort in co-operation. And why should not every minister of the Gospel, and every candidate for the ministry, take the same view of personal duty. God needs not the help of even one of the disciples of Jesus to carry on his work. But he calls on every individual Christian to strive for its accomplishment. And he has left us the record of his curse, pronounced against that portion of his ancient Church which came not up with the rest of God's people to the help of the Lord against the mighty. To the question, then, again,—Why should not the Christian's standard of personal effort be fixed as high as our blessed Saviour placed the standard of personal piety? "Be ye perfect," said Jesus, "even as your Father which is in heaven is perfect." And why may not the faithful Christian add, "Be ye omnipotent, even as your Father which is in heaven is almighty?" If we duly considered the example of that mightiest of Christians who said, "Be ye followers of me, even as I am of Christ;" if we contemplated properly and exercised the faith with which he exclaimed, "I can do all things through Christ strengthening me," such a view of the extent of human effort, under the direction and with the aid of Divine grace, would be neither extravagant nor enthusiastical. These reflections were suggested by the striking remark of that powerful servant of Christ, whose removal from this scene of labor to the higher service above, the Church now mourns. They have been recalled by the perusal of the affectionate remembrances from his fellow-students which have appeared in the Churchman.

There was also, Mr. Editor, in the last number of your paper, such a notice of the Society to whose service he was devoted, as may give these reflections something of interest in the minds of a portion of your readers. "Are we (Episcopalians) on the wane in missionary zeal? Let the Clergy, let the friends of the Church, see to it." That is the fact, that the receipts of our General Missionary Society are less this year, since May, than in 1832. Yes! let the *Clergy* see to it. Upon them depend all the hopes of the Church for a removal of such an alarming (shall I say disgraceful?) statement from the records of our journals. How, then, are the Clergy to discharge their duty in this matter? Not by direct efforts to increase the funds in the treasury. Not by multiplying contributions or rather calls for contributions. Not continually *begging*, without ever *pleading* for the cause of missions. No. But by a faithful application of the only remedy adapted to disorders in the Church, and especially to that worst of all spiritual diseases, want of active benevolence: in a word, by 'precept upon precept, precept upon precept, line upon line, line upon line, here a little, and there a little.' The truth is, our people want information on the subject of missions. I say nothing of the Clergy, for 'the priests' lips should keep knowledge,' all necessary knowledge. But the congregations must be instructed, enlightened, encouraged, and *then* exhorted, if we would see them interested and engaged in behalf of the Missionary Society, and the glorious cause it is designed to advance.

I have hinted at the important duty of personal effort, and the necessity of a vast increase of such effort on the part of every minister of the Church. In another communication I shall attempt to illustrate the deficiency of many of our pastors in regard to this most important duty of promoting the missionary work in all its extent.

E.

For the Churchman.

LIBRARY OF THE GENERAL THEOLOGICAL SEMINARY.

Mr. Editor,—The response to the call of the Committee is, as your columns testify, rapidly making in donations of books to its shelves; and yet, through the same columns, would I beg leave to urge an answer also of another form. Many books there doubtless are from private libraries that may be highly valuable; and many Churchmen there unquestionably are, who, wishing well to the cause, must yet take up the answer of St. Peter and say, "Silver and gold have I none, yet such as I have give I thee." To such would I say, in return, all is good that comes from a hearty zeal; but still this is a call, the answer to which is, Not to rest here. The Seminary must be enabled to purchase what private libraries cannot furnish, and to fill up departments that are wanting by additions, not to number of volumes, but to completeness of subjects. If, then, the work is to be done as it should be done, monied contributions must be given, to be expended under the proper authority, with a view to the enlargement of what is narrow, and the supply of what is deficient. Nor is this to be done by petty gatherings. He who looks upon this call as on a par with the thousand temporary and local claims that are daily made upon Christian benevolence, has too low and unworthy a view of the matter, rightly to enter into it. He must elevate his views to higher and wider results: he must open his eyes to more distant and glorious prospects: he must "cast his bread upon the waters," nor expect until after many days "to find it."

He who rightly undertakes the patronage of the Seminary Library must feel like one who is planting an acorn under which his children and his children's children are to repose; and he must console himself with the thought, that when his own head is low, they who are dear to him will find under its branches "a shelter from the storm, and a shadow from the heat."

I throw out this spark, Mr. Editor, in the hope that it may fall where it will kindle.

M.

For the Churchman.

THE IMPORTANCE OF SUNDAY SCHOOL INSTRUCTION.

That Sunday School instruction is of great importance to the rising generation, perhaps no one will question, because their good effects are daily seen. But we are persuaded that many in our Zion do not properly estimate the salutary tendency of regular and systematic organized Sunday Schools. How frequently do we behold some of our schools prosper for a time, and then languish because of the indifference of teachers. This happens not only in the lesser towns, and country places, where few teachers can be obtained, but in some of our most populous cities. These things ought not so to be. Before we can fully appreciate the blessing of Sunday Schools, we must refer back to the time when there were none in existence. And what do we find there; why we find that most of the young were extremely ignorant of "those things which they ought to know and believe to their soul's health." We know that there were in every age some happy exceptions to this. Has not the neglect of the religious instruction of our children been one of the most formidable obstacles to the growth of the Church? If the children who are in the bosom of the Church are not instructed in the Holy Scriptures, which alone can make them wise unto salvation; if they are not made acquainted with the distinctive features of the Church of Christ; or, if they are kept ignorant of any thing which they should know; where is the hope of our Zion? When our fathers sleep in the dust, then truly will the Church be left as a "besieged city." The neglect of proper religious culture in most cases is fatal. The old proverbial saying is daily verified, "As the twig is bent the tree will grow." What is it which makes the Romanist cling with the utmost firmness to his mistaken opinions. Is it not because he has been carefully instructed in them from his infancy. Does not the Missionary of the Cross have the same evil to contend with in the Sandwich Islands, Burmah, or any other heathen station where the natives are superstitious and idolatrous. If this is the case, what obligations are we under to our Divine Master, to strive earnestly and to use every proper exertion to train up the children committed to our care, "in the nurture and admonition of the Lord." Let us then who are Sunday School Teachers, bear in mind that each of us has an important work committed to our trust, for the due performance of which we are accountable.

H.

For the Churchman.

Mr. Editor,—I have lately been perusing a work entitled, "An abridgment of the Christian Doctrine, with proofs of Scripture, for points controverted, by way of question and and answer. Permissu Superiorum. Allow me to lay before your readers the following paragraphs from it.

Page 22. Q. "Notwithstanding the sanctity of the Catholic Church, are there not some Catholics as wicked as Protestants?"

A. "Yes verily, for where sanctity is less, there sacrilege cannot be so great. Protestants have not a holy faith, such holy sacraments, nor a holy church to abuse, as Catholics have, and therefore no wonder if some Catholics are worse than any Protestants; yet Catholics have some saints, but Protestants have none."!! *Christian charity!*

Again, page 65. Q. "Why do Protestants pretend and say, that the commandments are impossible to be kept?"

A. "Because they are not willing to oblige themselves to the observance of them, *but had rather* make God *the author of sin* by commanding impossibilities, and justify their own iniquities, by saying they cannot help it, than humbly acknowledge and confess their sins."

Surely *this* is "to impugn the known truth," which Catholics consider, "a sin against the Holy Ghost." Protestants we are, and we glory in the name—as such we do *protest* against the above sentiments, "than all which, greater falsehoods cannot be uttered."

A. I. M.

For the Churchman.

Rev. and dear Sir.—On the cover of a tract now before me, I have just read the following remarks on prayer. Should it seem good to you, I beg you will give it an insertion in the Churchman. I feel the more anxious you may, as it may, by the blessing of God, be the means of doing much good. Some person or youth may be edified.

W. H. B.

"Many persons feel a difficulty in determining how to approach the Deity in prayer. 'What conception,' you ask, 'shall we form of the Being whom we address?' The unseen Divinity itself, in its purely spiritual form, we cannot conceive of. They who attempt to do it, will find on a careful analysis of the mental operation, that it is the visible universe itself, that they picture to their minds, when in prayer, they endeavor to form an abstract conception of the Deity which pervades it. Others in imagination look upward, and form a confused and an absurd idea of a monarch on a throne of marble and of gold, with crown and sceptre, and sitting in a fancied region which they call heaven. Driven from this imagination, the soul roams throughout the universe among suns and stars, or over the busy surface of the earth, seeking in vain for some conceivable image of the Deity, some form on which the thoughts can rest, and toward which the feelings can concentrate. It looks, however, in vain—these are not the avenues through which a soul burdened with its sins would desire to approach its Maker. The Gospel solves the difficulty. It is by Jesus Christ we have access to the Father.

Here we see a manifestation of Divinity, an image of the invisible God, which comes as it were down to us; it meets our feeble faculties with a personification exactly adapted to their wants, so that the soul, when overwhelmed with sorrow, or bowed down by remorse, or earnestly longing for holiness, will pass by all other outward exhibitions of the Deity, and approach the invisible Supreme through that manifestation of himself, which he has made in the person of Jesus Christ, his Son, our Saviour."*

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* I have made three minor alterations.

THE CHURCHMAN.

SATURDAY, DECEMBER 20, 1834.

Two dollars and fifty cents, if paid in advance, or three dollars if at the end of the year, is the price per annum of subscription to this paper.

The Early Years of Bishop Hobart, by John McVickar, D. D. "*The boy is father of the man.*"

The title of this book, still more the motto prefixed to it, sufficiently indicate its character, and the announcement of it is all that is necessary to awaken the public curiosity to see it. The name of Dr. McVickar is a sufficient pledge that the expectation, inspired by the title, of a work replete with interest, especially for the youthful reader, will not be disappointed. Thus much, knowing the materials of the biographer, and the felicity with which he has wrought up others of a similar nature, we might safely have said without seeing the book. But we do not speak from conjecture. We have seen the "Early Years of Bishop Hobart," and though we took up the work in sheets merely with the view of apprising the public that it was forthcoming, soon became so interested in it as not to lay it down until we had read nearly all that the printer had put into our hands. The same skill in the choice and arrangement of incidents, the same delicacy in the delineation of character, and the same infusion of life and spirit which enliven the memoirs of the lamented Griffin, are conspicuous in the present narrative. The biographer has evidently had in view a higher object than the excitement of transient interest: he aims at developing the moral which the early life of Hobart illustrates, that man, in the wise order of Providence, is, to a great extent, the arbiter of his own fortunes, and that so far is the character from being the creature of circumstance, events themselves must bend and yield to a virtuous energy of purpose. Such, at least, is the impression left on the reader's mind, by contemplating the early years of Bishop Hobart, whose well-spent youth laid the foundation of his extensive influence in later life. We mean not, however, to write a critique of the work, but merely to apprise the public that it will be out in time for the Holidays. A more appropriate New-Year's Gift for the young can hardly be found than the Early Years of Bishop Hobart, by Dr. McVickar. The story of the debating society is admirable, but too long for us to insert. As a foretaste, however, of the pleasure he will derive from the work, the reader may take the following:

"With such preparedness he came forward, and on Sunday, the 3d of June, 1808, was admitted to Deacon's orders by the same hands which had received him at the font of baptism. Many circumstances concurred to make it a deeply affecting scene. It was the church of his father's age and his own youth; it was the church in which he had been baptized and confirmed, and where all his early pious affections had been nurtured: he was surrounded, therefore, by all those visible associations which on such occasions press most home upon the heart. It was in the presence, too, of an only parent, an only brother, and an only surviving sister. To have looked at that moment upon his widowed mother must indeed have touched his inmost soul, for that day was to her the fulfilment of all her dearest hopes, the completion of a thousand cares, and the reward of as many anxious tears; and if a blessing may be won from Heaven by the aspirations of human affection, we may confidently believe it was drawn down on that day for such a son by the trembling, grateful prayers of an aged Christian mother. His voice from the pulpit, when soon after called upon to ascend it, must have indeed sounded in her ears like 'glad tidings of great joy;' and whatever may have been the effect of his discourse upon others, she at least must have realized at that moment the truth conveyed in the words of his text, 'Her ways are ways of pleasantness, and all her paths are peace.'—Prov. iii. 17."

Roman Catholic Tract Society.—A Society has been formed by the Roman Catholics of London for the distribution of "cheap controversial essays to promote the light of Truth and dispel the darkness of Error." The Chairman in addressing the meeting on the night in which the Society was organized, expressed his conviction, that the chief opposition to the measure would come from among themselves, from the "cold-hearted, slow-pacing Catholics, *in the march of Religion*," who would denounce the project of a Tract Society, as the effervescence of wild enthusiasm. Among the Resolutions adopted were the following:

> "That a Catholic Tract Society be now formed, for the purpose of circulating cheap controversial essays, on the disputed points of doctrine, to promote the light of truth, and dispel the darkness of error.
>
> That, in order to carry the object of this Society into effect, a fund be raised by donations and subscriptions, the latter to be from one half-penny per week to any sum the subscriber may in his zeal think fit to give, either monthly, quarterly, or annually.
>
> That a series of fifteen tracts be immediately prepared for publication from sterling orthodox works.
>
> That a general committee be appointed, who shall meet once a month, to adopt such measures as may promote the funds, and extend the circulation of the tracts; also to receive the report of the Treasurer as to the receipts of monies and demands for Tracts, which report shall be laid before the public.
>
> That district and provincial committees be formed, for the purpose of receiving subscriptions; and that books be opened for entering the same therein.
>
> That the district and provincial committees shall be entitled to receive the amount of the sum or sums subscribed, in such tracts as they may select for distribution; but that the donations shall be applied to supplying such poor congregations as may be attacked by the sectarian distributors, and may not have the means of purchasing a sufficient quantity of the antidote to counteract the poison thus circulated; and for other incidental expenses that may occur."

The measure appears to have been received by many, both among the clergy and people, with cordial approbation; and the hope is expressed that similar societies may be formed at Liverpool, Manchester, and the other populous towns in England. One clergyman writes:—

> "I earnestly hope that no unchristian feeling may impede the labors of the Tract Society. But as funds are more necessary than *approbations*, I am anxious to subscribe 1*l*. Oh! that we were all penetrated with but one feeling—that there was an unceasing resolution to do all the good possible. But do not despond. *In hoc signo vinces!*"

And another clergyman, after stating that a similar project had been proposed some years ago, but failed from the fact of *the clergy having withheld their sanction*, exclaims,—"I hail with pleasure your determination of erecting the truly royal standard of the Cross, at this *propitious* time, and I have a confidence that the people, if properly managed, will fully co-operate with the efforts of their spiritual directors. I shall anxiously watch the further development of your plans, and assist as far as I can, for which purpose you will be so good as to accept of me as a subscriber."

It may be that we overrate the importance of this fact, but we are disposed to regard it as not the least among "the signs of the times." May we not regard the society as the precursor of similar ones in this country? All the triumph that we desire to achieve or witness in this world is, the triumph of Truth over Error, and its natural consequence, of Virtue over Vice. And all that can be expected of any body of men to entitle them to the praise and gratitude of their fellow creatures, are sincere and hearty efforts to diffuse knowledge; not to cherish, through the medium of ignorance, a bigoted attachment to religion, but to elevate the moral and spiritual character of the people, by enlightening their minds with the revelations of truth. If the Roman Catholic clergy will embark in this career, we bid them with all our hearts, "God speed!"

Episcopal Schools.—We have before us the Journal of the Institute at Flushing for December, the Report of the Examining Committee of the Episcopal school at Raleigh, and the First Annual Catalogue of Bristol College, which last includes a second edition of President Colton's Inaugural Address. From the Catalogue of the first named Institution, it appears that the number of pupils is 74, who receive instruction from thirteen professors or tutors. The class in Theology make recitations in Biblical Literature to the Rev. Samuel R. Johnson. The school at Raleigh contains 67 pupils who are divided into six classes. The result of the examination, the report of which we have, is said to have been highly creditable to the Institution. In addition to the usual subjects, two classes were examined in the New Testament and one in the Catechism of the Episcopal Church.

On one very important feature of the school the Committee say,

> "We have made no discrimination among the members of the several classes, because we understand it to be an established rule in this Institution that no distinctive rewards or marks of merit are to be publicly awarded. We are pleased to find that in the absence of these distinctions, usually awarded, there have not been wanting on the part of the students the more worthy motives to exertion—the desire of improvement, the anxiety to secure the good opinion of their instructers and of the wise and good among their friends and acquaintances, and the approving voice of their own consciences."

We give prominence to this passage because it brings to view one of the most important problems now pending on the subject of education: viz. whether the principle of emulation as a motive to study, should be retained and cherished, or discouraged and banished from schools? The subject is exciting much interest in the minds of many in Great Britain as well as our own country. A late number of the London Christian Observer gave an interesting account of the results which had been produced in some schools from which the competition system was excluded. The conviction appears to be gaining ground that the advantages of emulation have been much overrated, and that they are in the long run, even in intellectual education, overbalanced by its evils. Boys that study for the sake of beating one another, or carrying off a prize, certainly work harder for the time; but when the excitement is over, and the immediate object forgotten, their motive to industry—the grand motive that has been sedulously and systematically cherished—is gone. What wonder, then, if they cease to study? and what wonder on this principle that many of the "crack" scholars, who carry off the prizes on commencement days, should sink down and become very *mediocre* sort of men? It is obvious that they who are habituated to study from the motives mentioned in the above extract, are maturing principles which have an abiding and increasing influence. That the latter system is directly beneficial, and the former, in its practical operation, is detrimental to the moral welfare of the pupil, scarcely admits of a question.

The Catalogue of the Bristol College furnishes a plan, which we have little doubt will be crowned with success, for raising $30,000 for the purpose of placing the Institution on a more permanent and efficient establishment. The end is proposed to be accomplished by sixty subscriptions of a hundred dollars each, for five years.

We rejoice to see these indications of the progress of education in our Church, and sincerely pray that the spirit which prevails for the union of Christian and secular knowledge may be owned of God and directed to the advancement of human learning in subordination to the truth and love of the Gospel.

Secular Clergy.—A correspondent last week gave some information respecting a portion of the Presbyterian Clergy in the State of Virginia. We do not advert to the subject with any invidious feeling toward the Presbyterian denomination, the great majority of whom, no doubt, deprecate, as sincerely as ourselves, the paralyzing influence of a secular spirit on the minds of the Clergy, and, through them, of the community at large. The prevalence of such a spirit any where is a source of deep humiliation, and should stimulate all, who are alive to the reproach, to greater watchfulness, to more disinterested zeal and active labors in the Christian cause. That there is reason for such feeling who can doubt that reads the following extract from a writer in the Southern Religious Telegraph:—

> "We learn from your correspondent that there are several clerical farmers within the circle of his acquaintance, and that some of them carry on the business on a large scale. Here we have his own *voluntary* testimony to the existence of the evil in question, and the first charge that I have seen against any of the Presbyterian clergy of Virginia in relation to this matter; and if others in every neighborhood would as frankly tell all they know about it, perhaps we should all be astonished at the magnitude of the evil. Evidence is now before me, that it exists in various parts of Virginia, in North Carolina, in Pennsylvania, and indeed throughout almost every part of the United States; and that it is by no means confined to *our* denomination. It has been recently stated in a Baptist paper, that all their ministers except two or three in one of our populous territories are *farmers*, and spend most of their time in secular pursuits. It is a most solemn and alarming truth, that, while we have been charging the churches with undue attachment to the world, and ascribing to this cause the inefficiency of the means of grace, the same *secularized* spirit has deeply and extensively infected the ministry itself, and here lies one of the greatest obstacles to the world's conversion. When we have taken the beam out of our own eye, we shall see more clearly to pull the mote out of the eyes of the laity, and may expect that the churches will not be so slow in coming up to the help of the Lord against the mighty."

Want of Ministers.—The Synod of Pittsburgh, in a late report on the subject of education, say:—

> "It has been stated by the general agent of the Assembly's Board of Education, whose position has afforded him the best means of information on this subject, 'that 1000 additional ministers of the Gospel are now urgently needed in the Presbyterian Church alone, to supply our vacant congregations with faithful pastors, and that 1000 more could be immediately and most usefully employed in those destitute places where no church has ever been planted, and all this exclusive of vacancies occasioned by the death of ministers from year to year.'"

ORIGINAL CASE.

Among the applicants that have at sundry times favored our citizens with opportunities of displaying their benevolence, seldom has one interested us more than Mr. Wakelee, who is now on a visit to this city. A finer specimen of an honest yeoman, and a whole-hearted, old fashioned Churchman, it would be difficult to find. His story, in brief, is this. He is from the western wilds of Pennsylvania. At the place where he resides, there was no house of public worship, the Presbyterians, Methodists, and others, having in vain made the attempt to erect one. Mr. Wakelee says to his son, "We must have a church, if we build it ourselves." Accordingly, to work they went, axe in hand, felling trees, and carting timber, and after the lapse of a reasonable time, a substantial edifice was erected. In the progress of the work, zeal getting the better of prudence, as is apt to be the case where the heart is engaged, Mr. Wakelee determined, in addition to the labor of his hands, to defray, out of his own pocket, whatever expenses were necessarily incurred. Foes laughed, and friends remonstrated; but in spite of both, our Churchman persevered, and, with a generous steadfastness of purpose, sold first his horse, and then his oxen, and finally all his stock, except one cow, which he kept, as he says, to give milk for his children. It may well be supposed that by the time the church was built, Mr. W. was left *minus* a good part of his farm. In a word, he must either raise $500, or have his farm sold on mortgage. He merely asks to have his farm saved, and not to have it replenished with stock. You should hear him, reader, tell his story in his own way, and if you did not smile at the original simplicity of his Churchmanship, and the unaffected downrightness of his zeal, and give him a dollar to help him out of his lurch, it would be because your face was already pre-engaged to be worked up into screws for the Wall-street brokers. Mr. W. will be in town for a few days, and it would give us pleasure, either before or after his departure, to receive any remittances in his favor. He brings a strong letter of commendation from Bishop H. U. Onderdonk.

New-Haven Theology.—A contest is going on between the Principals of the New-Haven and the East-Windsor Theological Institutions. In a postscript to the last letter of the New-Haven Professors, it is asserted that "There is not probably, an individual in that [the Presbyterian Church,] who believes in the procession of the Holy Ghost from the Father and the Son." In an anonymous or merely controversial publication, we should receive such a declaration with all the extenuation demanded by the excitement of controversy. But coming, as this assertion does, from Dr. Taylor and the rest of the Faculty, under the sanction of their names, and in a document designed to be of a business, rather than a controversial character, we hardly know what to think of it.

We find it stated in one of our papers, that at a late meeting of the Presbytery in Cincinnati, charges were preferred against Dr. Beecher.

> "These charges were,—1. *Heresy.* In Dr. Beecher's view of free agency and dependence, in his sermon on those subjects, delivered in Andover, Mass. 2. In his views of 'total depravity,' in the sermon aforesaid, and also in his sermon in the National Preacher, 'on the native character of man.' 3. The third charge or specification against Dr. Beecher, was his being a PERFECTIONIST, in proof of which, a paper called 'The Perfectionist,' edited in New-Haven, was appealed to. The 4th charge was, 'SLANDER of the church,' in Dr. Beecher's sermon on 'dependence and free agency.' The 5th charge was, 'HYPOCRISY, in Dr. Beecher's adoption of the Confession of Faith.' The above constitute the substance of the charges. The whole business was laid over to the regular spring meeting of Presbytery."

General Sunday School Union.—The Rev. Dr. De Lancey, of St. Peter's Church, and the Rev. J. W. James, of Christ Church, Philadelphia, by the payment of one hundred dollars, by their respective congregations; and the Rev. Manton Eastburn, of the Church of the Ascension, New-York, by the payment of one hundred dollars by the Sunday School of his Church, have recently been constituted Patrons of the Society. Mr. John Welsh, jun., of Philadelphia, by the payment of fifty dollars by the Sunday School of which he is the superintendent, has been made a Life Manager of the Society; and Mr. William H. Wayne, of the same city, has become a Life Member, by the thirty dollars collected in Christ Church over what was necessary to constitute Mr. James a patron.

We give, at the request of Mr. Cuming, prominency to the above, in our editorial columns, in the hope that the example thus recorded may be imitated by other congregations. Under the head of "Acknowledgments" will be found a statement of the collections which Mr. C. has made for the Union within the last few weeks.

Clerical Convocations.—The (Charleston) Gospel Messenger gives a review of a sermon preached by Bishop Doane, at a Convention of the Clergy at Morristown, and entitled "The Convocation at Miletus." The object of the sermon, is to recommend Clerical Convocations. The Editors of the Messenger think they descry danger, and object to the measure as "inconsistent with old-fashioned Churchmanship." They even have the temerity to place these "Convocations" in the same class with "Associations," "Shade Meetings," and "Camp Meetings." And to cap the climax, they venture to express their belief that the "one circumstance" of these religious meetings having a bishop at their head does not materially change their character nor remove the objections to which they are liable.

On Dits.—There are such things in the religious as well as political world, and among them is a rumor of a proposed union between the Dutch Reformed Church and the Orthodox portion of the Presbyterian Church. The prevalence of such a report and of a correspondence having been entered into to bring it about, was the subject of conversation at a late Synod in Philadelphia.

Gutzlaff's History of China.—Through the politeness of the publisher, Mr. J. Havens of this city, we have been furnished with a copy of this valuable work. It is a complete history of China from the earliest records to the present time, furnished with maps and copious statistical tables. We can do no more at present than announce the work, but hope to be enabled to publish a few extracts from it in our next.

Holidays.—"The Press," we observe, is prepared to receive company. It offers to visiters the usual attractions of the season, having the table laden with the best viands which the Church can furnish.

For the Churchman.

Mr. Editor.—A lover of accuracy and order was not the less pleased with the exposition made in your columns of the intent of the rubric after 25th Trinity, because he had previously acted upon another interpretation of that rubric. The authority, experience and unvaried desire of uniformity possessed by "Clericus" entitle him to the love of the faithful; and you will allow the writer to tender his sincere thanks for the satisfactory statement of right in even so minute a matter. Permit me, Sir, if it interfere not with the introduction of some more important theme, to inquire of the same able expositor, for the sake of information, and the production of uniformity upon the subject of *private baptism*, whether nothing more than the brief service prescribed for such an occasion, together with some preceding collects, should or may be used? My reason for the inquiry may be seen in the following circumstance: A request was made for private baptism, where some of the party declined alike a public dedication of their offspring, and a compliance with the rubric enjoining it as expedient that the congregation be afterward certified of the fact and form of baptism. Baptism was administered, and the short form used with the collects and the questions to sponsors, appointed to be said before in the form of public baptism. The subsequent part, wherein the child is received into the congregation of Christ's flock, and signed with the sign of the cross, the use of which is optional with parents, was omitted; in part, because in private baptism it is not enjoined; in part, because it was doubted whether its use were appropriate elsewhere than in the presence of "the congregation." Still, the regenerated is received, ipso facto, "into Christ's flock."

Baptisms, under similar circumstances, there is reason to believe, are often administered; and a statement of propriety of usage in the premises, would be useful to more than one, and would lead to greater uniformity of practice. Yours, respectfully, Philorthos.

December 10, 1834.

For the Churchman.

INFANT SCHOOL FAIR.

It will be seen by an advertisement in this day's paper, that a sale of articles is to be held on Monday and Tuesday next, at Niblo's Saloon, by the Ladies of the Church of the Epiphany and St. Stephen's Church, in aid of the Infant Schools attached to their respective congregations. These Schools are located in a part of the City, where little or no provision existed for the instruction of the interesting class they are designed to embrace. They are *charity schools*, and have hitherto derived their entire support, from contributions of the congregations with which they are connected. But now, the managers find it necessary to make an appeal, in a manner which they conceive is of all others the most delicate, to the benevolent who are situated in less destitute neighborhoods, and we hope it will be generously responded to by Christians generally, and especially those of our own Church. If they could be brought to witness the improvement of the children, and to hear their little tongues lisping their anthems of praise, and see the sunshine of happiness beaming on their infant countenances, we are persuaded that no other appeal would be necessary, to those who bear the name of Him, who said, "Suffer little children to come unto me and forbid them not, for of such is the kingdom of heaven."

A Friend to Infant Schools.

TO CORRESPONDENTS.

"L. H. S." was unfortunately too late for this week. The essay which attracted the writer's attention was published as editorial, and whatever is so published is from the pen of the Editor.

"Rusticus," "Sunday," and "J. A.," ("A good Example" and "Tract Distribution,") in our next.

INTELLIGENCE.

BISHOP ONDERDONK'S APPOINTMENTS FOR CONFIRMATION.

Bishop Onderdonk proposes holding the annual confirmations in this city and Brooklyn, for the present season, as follows:—

Second Sunday after Christmas, January 4, St. Clement's Church.

Second Sunday after Epiphany, January 18, St. Peter's Church.

Fourth Sunday after Epiphany, February 1, Mission Church of the Holy Evangelists.

Septuagesima Sunday, February 15, Mission Church of the Epiphany.

Quinquagesima Sunday, March 1, Church of the Nativity.

Second Sunday in Lent, March 15, St. Augustine's Church.

Fifth Sunday in Lent, April 5, Emanuel Church.

Sunday next before Easter, April 12, St. Philip's Church.

First Sunday after Easter, April 26, St. Paul's Church Brooklyn.

Ordination.—On the third Sunday in Advent, December 14, in the Mission Church of the Epiphany, in this city, William Tatham was admitted by the Bishop of this Diocese, to the holy Order of Deacons. Morning Prayer was read, and the candidate presented by the Rev. Lot Jones, the Missionary of the station, and the sermon preached by the Bishop.

The Right Rev. Robert Gray, D. D., Lord Bishop of Bristol, died at Clifton, on Sunday, Sept. 28. He was the author of "The Key to the Old Testament."

Slavery in the West Indies.—We learn from Le Semeur, that the governor of the Danish colonies in the West Indies has presented to the government a memorial, concerning the measures to be adopted for the emancipation of all the slaves in the colonies. A commission has been appointed to examine the governor's plan. *Bost. Rec.*

Java.—Distribution of Tracts on the islands of Java and Madura.—The journal of Mr. Lukas Monton was written during the months of July, August and September, 1833, while Mr. M. was on a voyage to Cheribon, Samarang, Lassam, Sourabaya, Grissee, and Indramayoe, on the coast of Java, and at Sumenap on Madura. At all of these places he was well received by the natives, and found opportunites for circulating upwards of 2800 tracts. He was, however, interrupted in his benevolent work by the Dutch authorities, on account of his having circulated a few Javanese tracts, which that *Christian* government does not wish to have distributed, lest the discontented part of the population should interpret it into an interference with their religious notions, and should make it a pretext for raising the standard of insurrection. But this is a wrong view of the case: instead of the people being displeased with the books already put into their hands, they are invariably pleased with them; and rather than raise an insurrection on account of religious tracts being given them, the Javanese are more likely to complain of their being withheld, while they see their Malay and Chinese neighbors receiving them in abundance.—*Chinese Repository.*

Chinese Printing.—Mr. Dyer proposes a plan for the preparation of Chinese types, by means of stereotype plates, formed from wooden blocks, as the most expeditious method of obtaining a fount for present use. These plates are to be cast the common height of metal types, and then sawn into pieces. Every character formed on this plan would be a fac simile of the original character in the block. This process has succeeded admirably well in an experiment made upon a small scale.—*Miss. Chron.*

In regard to the present state of China, Dr. Morrison thus writes:

1st, The most probable estimate of the number of inhabitants in countries capable of reading the Chinese Scriptures, is between three and four hundred millions. They are the Chinese, the Coreans, the Japanese, the Hoochooans, and the Cochin-Chinese. Also the Chinese settlers in Siam, the Straits, &c. &c.

2d, I suppose the number of inhabitants in Northern Asia who cannot read any language is small.

3d, North of China is Manchow Tartary, Mongolia, and Russian Siberia; North West is Turkerstan. The Scriptures are, I believe, wholly or in part, translated into the languages of these respective nations. The inhabitants are often a mixed community. Excepting Siberia, in all the other regions the Chinese is the language of government.

4th, There being no commercial or other intercourse with Corea, or Japan, or the Hoochooans, and but little with Cochin-China; and the Chinese government preventing European access to the interior of their country, an extensive distribution of the Bible in all these vast regions, is not at present practicable. There are required more Bible agents and more facilities of travelling or voyageing in this part of the world. The American Bible Society has granted money to Mr. Bridgman and his associates; and the British and Foreign Bible Society has voted $5000 to Mr. Gutzlaff. And the copies I require of the Chinese Scriptures I receive from the Anglo-Chinese College at Malacca. The present laborers in the cause are not hindered for want of means. If the American Missionaries had a set of blocks for printing the Bible in China, or somewhere else, it would be an advantage. I don't know that they have funds for the purpose. The funds necessary to take Christian traders with their ships to the countries above mentioned, and at present unfrequented, would, I fear, be large, and not attainable from any existing Society. The Christian ships are not yet devoted, nor indeed made directly subservient to the spread of the Gospel. But until you have means of carrying the Bible to mankind, how are you to fill the world with Bibles? The difficulty is great. I cannot at present ask for greater funds.

5th, A whole Bible in Chinese, after the blocks are prepared, costs for paper and printing, about a dollar and a half, or a dollar and a quarter. The New Testament about a fifth of that, and a single Gospel about a fortieth part. 6th query is answered negatively under No. 4.

7th, In this part of Asia, the Chinese have not the Bible in their language; they have some parts. Were there men and means enough, a version for Japan in the alphabetic characters is desirable. Chinese is the learned language. Some modification of the Chinese version may be desirable for Cochin-China also; for although Chinese books are imported by them in great numbers, I believe the national language varies in some degree.

NEW-YORK PROTESTANT EPISCOPAL CITY MISSION SOCIETY.

STATED QUARTERLY SERMON.

Mission Church of the Epiphany.

The stated Quarterly Sermon in behalf of this Society, for the Mission Church of the Epiphany, will be preached next Sunday evening, December 21, 1834, at the Mission Church in *Stanton-street.*

Services to commence at 7 o'clock. After the Sermon the Quarterly Report of the Executive Committee will be read. A collection will be made in aid of the funds of the Society.

The friends of the Mission, and Episcopalians generally, are respectfully invited to attend.

New-York, Dec. 18, 1834.

INFANT SCHOOL FAIR.

The Ladies of the Mission Church of the Epiphany and of St. Stephen's Church, will hold a Fair on the 22d and 23d of December in Mr. Niblo's Saloon, (which has been very generously offered for that purpose,) for the benefit of "*The Daily Infant Schools*" connected with their respective congregations.

New-York, December 10, 1834.

NOTICE.

To Episcopalians who are awake to the importance of Sunday School institutions.

The Greenwich-lane Sunday School, consisting of about one hundred and twenty scholars, having been in successful operation for nearly a year, and sustained at some personal advances, makes this first appeal to the members of our Church for aid, in defraying the expenses of room-rent, books, &c.

Any donations through the Post-office, directed to the Subscriber, at 106 Amity-street, or left for him at "The Press," 46 Lumber-street, will be thankfully acknowledged.

L. P. Bayard,
106 Amity-street.

Calendar.

DECEMBER.

21. 4th Sunday in Advent, and St. Thomas.
25. Christmas-Day.
26. St. Stephen.
27. St. John Evangelist.
28. 1st Sunday after Christmas, and Innocents.

ACKNOWLEDGMENTS.

GENERAL MISSIONARY SOCIETY.

The local Agent of the Domestic and Foreign Missionary Society of the Protestant Episcopal Church, acknowledges the receipt of a collection made in Ascension Church, New-York, on the morning of Thanksgiving day, December 11, 1834, amounting to *two hundred and fifty-one dollars and fifty-one cents*; of which sum, fifty dollars are by request of the donor, to be appropriated to the Green-Bay Mission.

From a parishioner of the same Church, *twenty dollars.*

From Theodosius Fowler, Esq., *ten dollars*, "for Mr. and Mrs. Hill's Greek Mission."

From the Female Society of Industry of St. Peter's Church, Albany, *one hundred dollars*, for the purpose of constituting their Pastor, the Rev. Horatio Potter, a Patron of the Domestic and Foreign Missionary Society of the Protestant Episcopal Church.

Dec. 17, 1834. James Swords, *Agent, &c.*

EDUCATION AND MISSIONARY SOCIETY.

The Treasurer of the New-York Protestant Episcopal Education and Missionary Society, acknowledges the receipt of the following sums, viz.

Missionary Disposable Fund.

1834.		
Dec. 12.	Received donation from Jacob Lorillard, Esq.,	$100 00
12.	From the Mission Church of the Epiphany, per Rev. Lot Jones,	5 00
12.	Received collection made in St. Paul's Chapel on Thanksgiving evening, after a sermon preached by Rev. William Richmond,	107 45
17.	Received from a Lady, left at the store of Messrs. Swords, Stanford & Co., to be added to the collection at St. Paul's,	50 00
17.	Received a donation from Hubert Van Wagenen, Esq.,	20 00
		$282 45

Benjamin M. Brown, *Treasurer*,
Butchers' and Drovers' Bank.

New-York, Dec. 17, 1834.

AUXILIARY N. Y. BIBLE AND COM. PRAYER-BOOK SOC.

The Treasurer of the Auxiliary New-York Bible and Common Prayer-book Society gratefully acknowledges the receipt of the following sums: viz.—

1834.		
Dec. 8.	A donation from Jacob Shatzel, Esq.	$100 00
16.	A donation from Hubert Van Wagenen, Esq.	5 00
16.	From ten subscribers,	29 00
		$134 00

Thomas Browning, *Treasurer*,
77 Maiden-lane, and 134 Christopher-street.

THEOLOGICAL SEMINARY LIBRARY.

From H. Van Wagenen, $10 00

From Robert Gracie—
Records of a Good Man's Life, 1 vol.
Campbell on Miracles, 1 vol.

On part of Committee,
Dec. 17. John McVickar.

PROTESTANT EPISCOPAL TRACT SOCIETY.

The Treasurer of the Protestant Episcopal Tract Society gratefully acknowledges the receipt of the following sums: viz.—

1834.		
Dec. 8.	From a friend of the Tract Society to constitute the Rev. Intrepid Morse, Minister of St. Paul's Church, Steubenville, Ohio, a Life Member,	$10 00
16.	A donation from Hubert Van Wagenen, Esq.	5 00
16.	From seven subscribers,	7 00
		$22 00

Thomas Browning, *Treasurer*,
77 Maiden-lane, and 134 Christopher-street.

CITY MISSION.

The Treasurer of the New-York Protestant Episcopal City Mission Society, acknowledges the receipt of the following sums since 1st of December.

By the Committee of Grace Church,—		
From William Bard,	$25 00	
" Edward Prime,	25 00	
" William Moore,	10 00	
" Mr. Rathbone,	10 00	
" Henry N. Cruger, jun.	30 00	
" Ferdinand Sands,	5 00	
" John Van Nostrand,	15 00	
		$120 00
By the Committee of Trinity Church,—		
From Gerrit Storm,	$50 00	
" A Parishioner,	20 00	
" D. Ebbets, jun.	2 00	
		$72 00
From a parishioner of St. George's Church, by Mr. Mulligan,	$10 00	
From H. Van Wagenen,	5 00	
" J. M. Shapter, by W. R. Wadsworth,	5 00	
" Abraham Storms, by Rev. L. Jones,	10 00	
" Norton A. Wright,	15 00	
		$45 00
Contributions of members of St. Thomas's Church, received through Robt. Gracie,		$50 00
		$267 00

Lewis Phillips, *Treasurer*,
at the Office of the Howard Insurance Company,
54 Wall-street.

The Missionary of the Church of the Epiphany gratefully acknowledges the receipt of the following donations, for the benefit of the poor.

From Mrs. Evans,	$1 00
From a Lady, by Mr. G. C. Verplanck,	5 00

Lot Jones, 192 Allen-street.

New-York, Dec. 17, 1834.

The Librarian of the City Mission Church of the Holy Evangelists, respectfully acknowledges the receipt of eighty-seven Volumes of large and valuable Books, from Mr. Thomas S. Townsend, for the Parish Library. Also, from the Rev. Mr. Smith, eight Volumes; from Mr. Buckingham, two Volumes; from Mr. Elwell, two Volumes; and from Mrs. William Hinton, a handsome glass library case, together with half a dozen Volumes for the Sunday School Library.

William Hinton, *Librarian*,
Dec. 17, 1834. 194 Broadway.

GENERAL P. E. SUNDAY SCHOOL UNION.

The subscriber, appointed *Special Agent* to collect funds for the General Protestant Episcopal Sunday School Union, gratefully acknowledges the receipt of—

From Christ Church, Belville,	$5 25
St. Peter's Church, Philadelphia,	88 12
St. John's Church, "	19 50
Emanuel Church, Newcastle, Del,	20 00
Trinity Church, Wilmington, "	20 50
St. Paul's Church, Chester, Pa., a gold ring, and	7 50
A Sunday school teacher of St. Matthew's Church, Marcus Hook, Pa.,	1 00
Christ Church, Philadelphia,	130 00
St. Peter's Church Sunday School, Philadelphia, to be added to $38 00 previously paid, constituting Mr. John Welsh, jun., a life manager,	12 00
Members of the Church of the Ascension, New-York,	*150 00
From the Sunday School of the Church of the Ascension, New-York,	†60 00
From Jacob Lorillard, Esq.,	†50 00
	$513 93

F. H. Cuming.

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* 70 of this previously acknowledged.
† This amount do.

ST. PAUL'S CHAPEL.

The Treasurer of the Committee of the Education Society of the Parish of Trinity Church, attached to St. Paul's Chapel, most gratefully acknowledges the receipt of the following sums, through the hands of the Rev. J. F. Schroeder.

The Rev. J. F. Schroeder,	$100 00
Mr. Christopher Wolfe, for the first instalment on his subscription of $500,	100 00
Mr. Samuel D. Rogers, on account of his subscription of $100,	50 00
Mr. John H. Contoit,	100 00
Mr. Isaac Jones,	100 00
Mr. Frederick Gebhard,	100 00
Mrs. Mary Okill, for the first instalment on her subscription of $200,	50 00
Mr. A. Tredwell,	25 00
Mr. Theodore F. Brett,	20 00
The Misses Templeton,	100 00
Mrs. McFarlan, for the first instalment on her subscription of $100,	25 00
Subscriptions, $1445. Amount paid,	$770 00

O. Wenman, *Treasurer, &c.*
of St. Paul's Chapel.

New-York, Dec. 17, 1834.

PROTESTANT EPISCOPAL THEOLOGICAL SEMINARY AT LEXINGTON, KENTUCKY.

Since the last public notice, the subscriber has received by the hands of the Rev. Mr. Hawks, from the congregation of St. Thomas' Church, $176 00, toward the permanent funds of the Institution.

Dec. 18, 1834. Henry Cary, *Treasurer.*

GREENWICH-LANE SUNDAY SCHOOL.

The subscriber thankfully acknowledges the receipt of the following:

From a friend to Home Missions,	$12 00
From W. J. Aldis,	5 00

Dec. 17, 1834. L. P. Bayard.

PRESS DEPOSITORY,

46 *Lumber-street.*

Letters have been received at the N. Y. Prot. Episcopal Press, during the week ending December 18th, from the following persons, viz.

Reuben T. Thom—Wm. Mayers—H. N. Fargo, *with remit.*—Rev. B. C. Parker—Postmaster, Providence—F. Smith, 3—Postmaster, Pittsburgh—E. H. Thomas, *with remit.*—Postmaster, Richsquare—Marshall, Brown & Co.—Postmaster, Providence—Postmaster, Woodstock.

Received by the Gen. Prot. Episc. S. S. Union.

E. Platt, Troy—James Duane, *with remit.*—E. Northrup—C. Noble—Postmaster, Helena, A. T.—Rev. L. M. Tappan, *with remit.*—G. G. Smith—Rev. Henry M. Mason.

CHURCHMAN'S ALMANAC
For 1835.

This repository of information on *the present state of the Church and her various institutions*, is published at the Protestant Episcopal Press, and for which orders are respectfully solicited.

Beside the usual calendar pages, and statistical tables similar to those in the last almanac, the present number contains much other matter, which, it is believed, will warrant even an increased patronage. The amount of Church intelligence comprised in a sheet of 36 pages duodecimo, the neat manner in which the work is printed, and the very low price at which it is offered for sale, render it particularly appropriate for general circulation, as an interesting family magazine and an instructive tract.

☞ Price six cents single, and Four Dollars per hundred copies.

THE RELIGIOUS SOUVENIR
For 1835,
With beautiful engravings, and an obituary notice of Rev. Dr. Bedell, just received and for sale at the office of the General Protestant Episcopal Sunday School Union.

JUST PUBLISHED,—*Price* $2 50. 2 *Vols.*
THE REMAINS OF THE REV. CHARLES HENRY WHARTON, D. D., with a Memoir of his Life, by George Washington Doane, D. D., Bishop of the Diocese of New-Jersey, for sale at the New-York Protestant Episcopal Press, 46 Lumber-street.

THE CITY OF GOD.
FOR SALE,
At "The Press," 46 Lumber-street, price 13 cents, The City of God: a Sermon, preached by Appointment, in Trinity Church, Newark, before an Annual Convention of the Church in the Diocese of New-Jersey, on Wednesday, May 28, 1834. By Henry M. Mason, Rector of St. John's Church, Salem. Printed by Request.

SACRED POETRY.

(*Continued from page 777.*)

Let us give an example from each of three favorite poets of the last generation, who, had they consecrated their talents to the service of the sanctuary, would have been of all others, the most likely to have originated hymns, uniting the charms of poesy with the beauties of holiness:—

"See the wretch, that long has tost
On the thorny bed of pain,
At length repair his vigor lost,
And breathe and walk again:
The meanest floweret of the vale,
The simplest note that swells the gale,
The common sun, the air, the skies,
To him are opening Paradise."
Gray's Fragment on Vicissitude.

It cannot be questioned that this is genuine poetry; and the beautiful, but not obvious thought, in the last couplet, elevates it far above all common-place. Yet there is nothing in the style, nor the cast of sentiment, which might not be employed with corresponding effect on a sacred theme, and in the texture of a hymn. Indeed, the form of the stanza, and the tone that tells of personal experience in the fact which the writer mentions, remind one strongly of the vivid feeling and fluent versification of Charles Wesley, in some of his happiest moods; while the concluding idea is precisely the same with that of Dr. Watts, in a hymn which would not have discredited Gray himself:—

"The opening heavens around me shine,
With beams of sacred bliss,
When Jesus shows his mercy mine,
And whispers, 'I am his.'"

The following stanzas are almost unrivalled in the combination of poetry with painting, pathos with fancy, grandeur with simplicity, and romance with reality:—

"How sleep the brave, who sink to rest,
By all their country's wishes blest!
When Spring, with dewy fingers cold,
Returns to deck their hallow'd mould,—
She there shall dress a sweeter sod
Than Fancy's feet have ever trod.

By fairy-hands their knell is rung,
By forms unseen their dirge is sung;
There Honor comes, a pilgrim gray,
To bless the turf that wraps their clay;
And freedom shall awhile repair,
To dwell a weeping hermit there."
Collins. 1746.

The unfortunate author of these inimitable lines, a little while before his death,—in a lucid interval of that madness to which "a wounded spirit" had driven him,—was found by a visiter, with the Bible in his hand. "You see," said the poor sufferer, "I have only one book left; but it is the best!" Oh! had he found that one, that best book, earlier, and learned to derive from it those comforts which it was sent from heaven to convey to the afflicted, could not *he* have sung "the death of the righteous," in numbers as sweet, as tender, and sublime, as these on "the death of the brave?" Christian views and scriptural images, might here have been quite as harmoniously blended with human regrets and blessed remembrances.

But we proceed to exhibit a third specimen of an English lyric, very different from either of the former:—

"The wretch condemned with life to part,
Still, still on hope relies;
And every pang that rends his heart,
Bids expectation rise.

"Hope, like the glimmering taper's light,
Adorns and cheers the way;
And still, as darker grows the night,
Emits a brighter ray."

Is *this* poetry? Every reader feels that it is. Yet, if the same ideas were to be given in prose, they could not well be more humbly arrayed. Nothing can be more simple, nothing more exquisite; and hymns, in the same pure and natural manner, might be adapted to every subject in alliance with religion. But by whom? Not by one who had only the delicate ear, the choice expression, the melodious measures, and the fine conceptions of Goldsmith; but by him, who, to all these, should add the piety of Watts, the ardour of Wesley, and the tenderness of Doddridge. Had Goldsmith possessed these latter qualifications, (and they were all within his reach,) would *he* not have left hymns as captivating in their degree, as any of those few, but inestimable productions, which have rendered him the most delightful of our poets, to the greatest number of readers.

It may be superciliously answered, that all this is mere speculation; and it may be reasonably demanded, that some examples of hymns of merit should be adduced, to establish beyond dispute the possible union of poetry with devotion. This *shall* be done in the sequel; at present, we will only offer a small extract from one of the best known hymns of the only great poet of our country who has written such things; and we offer it as worthy of being classed with the foregoing quotations from Gray, Collins, and Goldsmith, and as showing, that a heart, filled with the peace of God, has language suitable to its enjoyments, and capable of communicating a sense of them to every other heart not dead to sympathy:—

"The calm retreat, the silent shade,
With prayer and praise agree,
And seem by thy sweet bounty made
For those that follow Thee.

"There, if thy Spirit touch the soul,
And grace her mean abode,
Oh, with what peace, and joy, and love,
She communes with her God!

"There, like the nightingale, she pours
Her solitary lays;
Nor asks a witness to her song,
Nor sighs for human praise."

Now, if this be *not* poetry, the one-and-twenty enormous and unreadable volumes of Chalmers' English Poets, containing some four or five millions of lines, must be burnt down to the size of "The Christian Psalmist," before they will yield a *residuum* of finer standard. Yet will a profane world never be "smit with the love of *Sacred Song*." The language of devotion, whether in prose or rhyme, cannot be relished, because it is not understood, by any but those who have experienced the power of the Gospel, as bringing salvation to them that believe; for the same reason that the Bible itself is neither acceptable nor intelligible to those who are not taught by the Spirit of God. To such, though "I speak with the tongues of men and of angels" about divine things, "I am as sounding brass, or a tinkling cymbal." To those, on the other hand, who have "tasted the good Word of God, and felt the powers of the world to come," it will be easy to comprehend, that poetry and piety may be as surely united on earth, as they are in heaven before the throne, in the songs of angels, and the spirits of just men made perfect.

A hymn ought to be as regular in its structure as any other poem; it should have a distinct subject, and that subject should be simple, not complicated, so that whatever skill or labor might be required in the author to develope his plan, there should be little or none required on the part of the reader to understand it. Consequently, a hymn must have a beginning, middle, and end. There should be a manifest gradation in the thoughts, and their mutual dependence should be so perceptible, that they could not be transposed without injuring the unity of the piece; every line carrying forward the connexion, and every verse adding a well-proportioned limb to a symmetrical body. The reader should know when the strain is complete, and be satisfied, as at the close of an air in music; while defects and superfluities should be felt by him as annoyances in whatever part they might occur. The practice of many good men, in framing hymns, has been quite the contrary. They have begun apparently with the only idea in their mind at the time; another, with little relationship to the former, has been forced upon them by a refractory rhyme; a third became necessary to eke out a verse, a fourth to begin one; and so on, till, having compiled a sufficient number of stanzas of so many lines, and lines of so many syllables, the operation has been suspended; whereas it might, with equal consistency, have been continued to any imaginable length, and the tenth or ten thousandth link might have been struck out, or changed places with any other, without the slightest infraction of the chain; the whole being a series of independent verses, collocated as they came, and the burden a cento of phrases, figures, and ideas, the common property of every writer who had none of his own, and therefore found in the works of each, unimproved, if not unimpaired, from generation to generation.—Such rhapsodies may be sung from time to time, and keep alive devotion already kindled; but they leave no trace on the memory, make no impression on the heart, and fall through the mind, as sounds glide through the ear,—pleasant, it may be, in their passage, but never returning to haunt the imagination in retirement, or, in the multitude of the thoughts to refresh the soul. Of how contrary a character, how transcendently superior in value as well as in influence, are those hymns, which once heard, are remembered without effort, remembered involuntarily, yet remembered with renewed and increasing delight at every revival! It may be safely affirmed, that the permanent favorites in every collection are those, which, in the requisites before mentioned, or for some other peculiar excellence, are distinguished above the rest. This is so remarkably the case with the compositions of Watts, Wesley, and Newton, the most prolific writers of this class, that no further illustration is needful than a recurrence to their pages, when it will be found, that the most neglected are generally inferior in literary merit to the most hackneyed ones, which are in every body's mouth, and every body's heart.

It may be added, that authors, who devote their talents to the glory of God, and the salvation of men, ought surely to take as much pains to polish and perfect their offerings of this kind, as secular and profane poets bestow upon their works. Of these, the subjects are too often of the baser sort, and the workmanship as frequently excels the material; while, on the other hand, the inestimable materials of hymns,—the truths of the everlasting Gospel, the very thoughts of God, the very sayings of Christ, the very inspirations of the Holy Ghost, are dishonored by the meanness of the workmanship employed upon them; wood, hay, straw, and stubble, being built upon foundations which ought only to support gold, silver, and precious stones; work that will bear the fire, and be purified by it. The faults in ordinary hymns, are vulgar phrases, low words, hard words, technical terms, inverted construction, broken syntax, barbarous abbreviations, that make our beautiful English horrid even to the eye, bad rhymes, or no rhymes where rhymes are expected, but above all, numbers without cadence. A line is no more metre because it contains a certain concatenation of syllables, than so many crotchets and quavers, pricked at random, would constitute a bar of music. The syllables in every division ought to "ripple like a rivulet," one producing another as its natural effect, while the rhythm of each line, falling into the general stream at its proper place, should cause the verse to flow in progressive melody, deepening and expanding like a river to the close; or, to change the figure, each stanza should be a poetical tune played down to the last note. Such subservience of every part to the harmony of the whole, is required in all other legitimate poetry, and why it should not be observed in that which is worthiest of all possible pre-eminence, it would be difficult to say; why it is so rarely found in hymns, may be accounted for from the circumstance already stated, that few accomplished poets have enriched their mother tongue with strains of this description.

(*To be continued.*)

DEVOTIONAL.

EXTRACTS FROM CUDWORTH.

(*Concluded from p. 780.*)

"This divine life, begun and kindled in any heart, wheresoever it be, is something of God in flesh, and, in a sober and qualified sense, divinity incarnate; and all particular Christians, that are really possessed of it, are so many mystical Christs."

"The Gospel now requires far more of us, than the law ever did; for it requires a new creature, a divine nature, Christ formed within us: but then, it bestows a quickening spirit, an enlivening power, to enable us to perform that which is required of us. Whosoever, therefore, truly knows Christ, the same also keepeth Christ's commandments. But 'he that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him.'"

"There is a flesh and a spirit, a body and a soul, in all the writings of Scripture. It is but the flesh and body of divine truths that is printed upon paper; which alone, many moths of books and libraries feed upon; many walking skeletons of knowledge, who bury and entomb truths in the living sepulchres of their souls, and converse only with these; men, who never did any thing else but pick at the mere bark and rind of truths, and crack the shells of them. But there is a soul and spirit of divine truth, which could never yet be congealed into ink, which could never be blotted upon paper; which, by a secret traduction and conveyance, passes from one soul unto another, being able to dwell or lodge nowhere, but in a spiritual being, in a living thing, because itself is nothing but life and spirit."

"All that Christ did for us in the flesh, when he was here upon earth, from his lying in a manger, when he was born in Bethlehem, to his bleeding upon the cross on Golgotha, will not save us from our sins, unless Christ by his Spirit dwell in us. It will not avail us to believe, that he was born of a virgin, unless the power of the Most High overshadow our hearts, and beget him there likewise. It will not profit us, to believe that he died upon the cross for us, unless, by the mortification of all our evil affections, we be baptized into his death; unless the old man of sin be crucified in our hearts. Christ, indeed, has made an expiation for our sins upon his cross, and the blood of Christ is the only sovereign balsam to free us from their guilt. But yet, beside the sprinkling of the blood of Christ upon us, we must be made partakers also of his Spirit. Christ came into the world, as well to redeem us from the power and bondage, as to free us from the guilt, of our sins. 'Ye know,' says Saint John, 'that he was manifested, to take away our sins: whosoever, therefore, abideth in him, sinneth not; whosoever sinneth, hath not seen nor known him.' Lo, the end of Christ's coming into the world! Lo, a design worthy of God manifested in the flesh!"

"Oh divine love! the sweet harmony of souls! the music of angels! the joy of God's own heart! the very darling of his bosom! the source of true happiness! the pure quintessence of heaven! that which reconciles the jarring principles of the world, and makes them all chime together! that which melts men's hearts into one another! See how St. Paul describes it, and you cannot choose but have your affections enamored toward it: 'Love envieth not, is not puffed up, doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil, rejoiceth not in iniquity; beareth all things, believeth all things, hopeth all things, endureth all things.' I may add, in a word, it is the best-natured thing, the best-complexioned thing, in the world. Let us express this sweet harmonious affection, in these jarring times: that so, if it be possible, we may tune the world into better music. Especially in matters of religion, let us strive with all meekness to instruct and convince one another. Let us endeavor to promote the Gospel of peace, the dove-like Gospel, with a dove-like spirit. This was the way, by which the Gospel at first was propagated in the world: Christ 'did not cry, nor lift up his voice in the streets; a bruised reed he did not break, and the smoking flax he did not quench;' and yet, 'he brought forth judgment unto victory.' He whispered the Gospel to us, from mount Sion, in a still voice; and yet the sound thereof went out quickly, throughout all the earth. The Gospel, at first, came down upon the world gently and softly, like, the dew upon Gideon's fleece; and yet quickly penetrated quite through it: and, doubtless, this is still the most effectual way to promote it further. Sweetness and ingenuousness will more command men's minds, than passion, sourness, and severity; as the soft pillow sooner breaks the flint, than the hardest marble. Let us follow truth in love; and of the two, indeed, be contented rather to miss conveying a speculative truth, than to part with love. When, by the strength of truth, we would convince men of any error, let us withal pour the sweet balm of love upon their heads. Truth and love are the two most powerful things in the world: and, when they both go together, they cannot easily be withstood. The golden beams of truth, and the silken cords of love, twisted together, will draw men forward with a sweet violence, whether they will or not.

Let us take heed, lest we sometimes call that zeal for God, and his Gospel, which is nothing else but our own tempestuous and stormy passion. True zeal is a sweet, heavenly, and gentle flame, which makes us active for God, but always within the sphere of love. It never calls for fire from heaven, to consume those who differ a little from us in their apprehensions. It is like that kind of lightning, which the philosophers speak of, that melts the sword within, but singes not the scabbard: it strives to save the soul, but hurts not the body. True zeal is a loving thing, and makes us always active to edification, and not to destruction. If we keep the fire of zeal within the chimney, in its own proper place, it never does any hurt; it only warms, quickens, and enlivens: but if once we let it break out, and catch hold of the thatch of our flesh, and kindle our corrupt nature, and set the house of our body on fire, it is no longer zeal, it is no heavenly fire, it is a most destructive and devouring thing. True zeal is a soft and gentle flame, which will not scorch one's hand; it is no predatory or voracious thing: but carnal and fleshly zeal is like the spirit of gunpowder set on fire, which tears and blows up all that stands before it. True zeal is like the vital heat in us, that we live upon, which we never feel to be angry or troublesome; but, though it gently feed upon the radical oil within us, that sweet balsam of our natural moisture, yet it lives lovingly with it, and maintains that by which it is fed: but that other furious and distempered zeal, is nothing else but a fever in the soul. To conclude, we may learn what kind of zeal it is that we should make use of, in promoting the Gospel, by an emblem of God's own, given us in the Scripture; those fiery tongues, which on the day of Pentecost sat upon the apostles, which sure were harmless flames; for we cannot read that they did any hurt, or that they did so much as singe a hair of their heads."

"The sun may as well discard its own rays, and banish them from itself into some region of darkness, far remote from it, where they shall have no dependence upon it,—as God can forsake and abandon holiness in the world, and leave it a poor orphan thing, that shall have no influence from him to preserve and keep it. Holiness, wherever it be, is something of God; it is an efflux from him, that always hangs upon him and lives in him: as the sun-beams, although they gild this lower world, and spread their golden wings over us, yet they are not so much here, where they shine, as in the sun, from whence they flow. God cannot draw a curtain between himself and holiness, which is nothing but the splendor and shining of himself; he cannot hide his face from it, he cannot desert it in the world. He that is born of God, shall overcome the world, and the prince of this world, too, by the power of God in him. Holiness is no solitary, neglected thing; it has stronger confederacies, greater alliances, than sin and wickedness. It is in league with God and the universe; the whole creation smiles upon it: there is something of God in it, and therefore it must needs be a victorious and triumphant thing."

"Nothing without, can make us either happy or miserable; nothing can either defile or hurt us, but what goes out from us, what springs and bubbles up out of our own hearts. We have dreadful apprehensions of the flames of hell without us; we tremble, and are afraid, when we hear of fire and brimstone; while in the meantime, we securely nourish within our own hearts a true and living hell.* The dark fires of our appetites and passions consume our bowels within, and miserably scorch our souls; and we are not troubled at it. We do not perceive how hell steals upon us, while we live here. And as for heaven, we only gaze abroad, expecting that it should come to us from without, but never look for the beginnings of it to arise within, in our own hearts."

"The first, though it work us into some outward conformity to God's commandments, and so has a good effect upon the world; yet we are all this while but like dead instruments of music, that sound sweetly and harmoniously only when they are struck and played upon from without, by the musician's hand, who has the theory and law of music living within himself.

But the second, the living law of the Gospel, the "law of the spirit of life" within us, is, as if the soul of music should incorporate itself with the instrument, and live in the strings, and make them, of their own accord, without any touch or impulse from without, dance up and down, and warble out their harmonies.

They that are actuated only by an outward law, are but like *neurospasts*, or those little puppets that skip nimbly up and down, and seem to be full of quick and sprightly motion; whereas, they are all the while, moved artificially by certain wires and strings from without, and not by any principle of motion from themselves within: or else, they are like clocks and watches, which go pretty regularly for a while, but are moved by weights and plummets, or some other artificial springs, which must be every now and then wound up, or else they cease.

But they who are actuated by the new law of the Gospel, by the "law of the Spirit," have an inward principle of life in them, which from its own centre puts forth itself, freely and constantly, into all obedience to the will of Christ. This new law of the Gospel, is a kind of musical soul, informing the dead organs of our hearts; which makes them, of their own accord, delight to act harmoniously, according to the rule of God's word.

The law of which I speak is a law of love—the most powerful law in the world: and yet it frees us, in a manner, from all law without us, because it makes us become a law unto ourselves. The more it prevails in us, the more it eats up and devours all other laws without us; just as Aaron's living rod swallowed up those rods of the magicians, which were made only to counterfeit a little life. Love is, at once a freedom from all law, a state of purest liberty; and yet a law, too, of the most constraining and indispensable necessity.

The worst law in the world is the "law of sin, which is in our members;" which keeps us in a condition of most absolute slavery, when we are wholly under the tyrannical commands of our passions. This is a cruel Pharaoh indeed, who sets his hard task-masters over us, and makes us wretchedly drudge in mire and clay.

The law of the letter without us, sets us in a condition of a little more liberty, by restraining us from many outward acts of sin; but it does not disenthral us from the power of sin in our hearts.

But the "law of the Spirit of life" the Gospel law of love, puts us into a condition of most pure and perfect liberty; and whosoever really entertains this law, has "thrust out Hagar" quite, he has "cast out the bond-woman and her children;" from henceforth Sarah, the free-woman, shall live for ever with him, and she shall be to him a mother of many children; her seed shall be "as the sand of the sea-shore for number,"and "as the stars of heaven." Here is evangelical liberty, here is Gospel freedom, when "the law of the Spirit of life, in Christ Jesus, hath made us free from the law of sin and death;" when we have a liberty *from* sin, and not a liberty *to* sin: for our Lord and Master hath told us, that "whosoever committeth sin, is the servant of it."

He that lies under the power and vassalage of his base appetites, and yet talks of Gospel freedom, is but like a poor condemned prisoner, who, in his sleep, dreams of being set at liberty, and of walking up and down wheresoever he pleases, while his legs are, all the while, locked fast in fetters and irons. To please ourselves with a notion of Gospel liberty, while we have not a Gospel principle of holiness within to free us from the power of sin, is nothing else, but to gild over our bonds and fetters, and to fancy ourselves the inmates of a golden cage. There is a straitness, slavery, and narrowness in sin: sin crowds and crumples up our souls, which, if they were freely spread abroad, would be as wide and as large as the whole universe.

No man is truly free, but he that has his will enlarged, to the extent of God's own will, by loving whatsoever God loves, and nothing else. Such a one does not fondly hug this and that particular created good thing, and envassal himself unto it; but he loves every thing that is lovely, beginning at God, and descending down to all his creatures, according to the several degrees of perfection in them. He enjoys a boundless liberty, and a boundless sweetness, according to his boundless love. He enclaspeth the whole world within his outstretched arms; his soul is as wide as the whole universe, as large as "yesterday, to-day, and for ever." Whosoever is once acquainted with this disposition of spirit, he never desires any thing else; and he loves the life of God in himself, dearer than his own life. To conclude this, therefore; if we love Christ and "keep his commandments, his commandments will not be grievous to us; his yoke will be easy, and his burthen light:" it will not put us into a state of bondage, but of perfect liberty. For, that is most true of evangelical obedience, which the wise man speaks of wisdom: "her ways are ways of pleasantness, and all her paths are peace: she is a tree of life to those that lay hold upon her; and happy are all they that retain her."

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* Et cæco carpimur igni.

From Busk's History of Spain and Portugal.

A FACT IN PSYCHOLOGY.

"Two Mozarabes had, during the reign of Abderrahman II., been induced, in conversation with some Mahometan acquaintance, to give their opinion of the two rival religions; and expressed, with such indiscreet zeal, their contempt for the false Prophet, that they were denounced as blasphemers, and put to death. This unwonted act of severity seems to have not merely produced the usual effect of persecution in heightening the religious fervor of those against whom it was directed, but to have actually maddened the Cordovan Mozarabes. Monks and nuns, husbands and wives, boys and girls, now thronged the Moorish courts of justice, to curse Mahomet publicly, before the Mussulman authorities, and thus achieve their own martyrdom. The *cadis*, or Mussulman judges, were seriously distressed at the frequent executions they were thus compelled to order; but the blasphemous outrage was too enormous and too public to be overlooked, and it does not seem to have occurred to them to treat these suicidal fanatics as maniacs, which they undoubtedly were. The *cadis* strove, by exhortation and persuasion, to prevail upon the frantic enthusiasts to forbear such wanton insults to their masters; but in vain. The caliph was then applied to; and his remonstrances proving equally fruitless, he had recourse to the Christian archbishop's authority over his flock. It was not without infinite difficulty that even the revered prelate's admonitions at length repressed this strange frenzy."

JUSTICE.

"Of Alhakem II. an anecdote, in the style of the Arabian Tales, is related, too illustrative of oriental manners, and of the degree to which the despotic power of the caliphs was tempered by circumstances, to be omitted. The caliph had been tempted to possess himself by force of a field adjoining the gardens of his favorite palace, which offered a beautiful site for a pavilion, but which the owner refused to sell. The despoiled proprietor applied to the ministers of justice. The *cadi* of Cordova heard his complaint, mounted his mule, and rode into the royal garden, where he found Alhakem enjoying his new acquisition. The *cadi* dismounting, asked permission to fill a sack with the earth. This was granted, and the judge next besought the monarch's help to place the full sack upon the mule. Alhakem, imagining so strange a request must be calculated to produce some amusing pleasantry, readily complied, but could not lift the burthen. The *cadi* then solemnly said, 'Prince of the Faithful, the sack thou canst not lift contains but a small portion of the field thou hast usurped. How wilt thou bear the weight of the whole field upon thy head before the judgment-seat of God?' The argument was conclusive. The caliph thanked his monitor for the lesson, and restored the field, allowing its splendid pavilion to remain standing by way of damages."

PARTICULAR PROVIDENCE.

"At Granada, meanwhile, Jusef, the rightful king, unexpectedly recovered his throne, at a moment when he had little hope of preserving his life. His usurping brother, Mohammed, was taken ill, and, understanding his case to be desperate, in order to secure his son's succession, he wrote to the *alcayde* of Salobrena, to whom he had intrusted the safe keeping of Jusef, to cut off his prisoner's head, and return it by the bearer of the letter. The *alcayde* was engaged at chess with the prince, whose amiable qualities had won his affection, when this cruel mandate was delivered to him. He sat speechless with horror at its purport, whilst Ahmed, the messenger, urged the necessity of prompt obedience, and his own immediate departure with his allotted burthen. The prince took the paper from the *alcayde's* hands, read it, and calmly asked a few hours to take leave of his family. Ahmed refused this request, and again urged an immediate execution, as his own life depended on his reaching Granada at the appointed minute. With great difficulty he was at length persuaded to allow time for finishing the game at chess. The distressed *alcayde* could not play, and the intended victim quietly pointed out the blunders by which his antagonist was giving him the victory more rapidly than he desired; when, just as the decisive checkmate could no longer be deferred, two noble cavaliers arrived at full gallop from Granada, bringing intelligence of Mohammed's death; and those who were about to deprive the prince of life kissed his hand as their sovereign. Granada immediately acknowledged him as Jusef III."

FIDELITY.

"Ferdinand Narvaez, commandant of Antequera, stood in the foremost rank of Castile's adventurous frontier governors. One day a party of his men, who had been out upon a marauding expedition into the hostile territories, brought home with them a young Moorish cavalier, handsome in person, and splendidly attired, whom they had surprised alone. The captive declared himself the son of the *alcayde* of Ronda; and the burst of tears accompanying his words astonished Narvaez, as altogether unbecoming the son of so gallant a warrior as that *alcayde*. The young Moor explained that he wept, not his captivity, but the disappointment of his dearest hopes; that he loved the daughter of a neighboring *alcayde*, who had promised to wed him secretly that very night. 'Plight me your word to return,' said Narvaez, 'and you are free to visit her.' The youth stood beneath his lady's window ere dawn, and told her that he was a prisoner, that he had come only to bid her an eternal farewell. The maiden replied, 'Can I live free whilst thou art a prisoner? My lot must be one with thine; and the contents of this casket will ransom us both, or support us in captivity.' Before the shades of the next evening fell, the youth and maiden presented themselves to Narvaez; and he, touched by their love and fidelity, released them and escorted them in safety to Ronda."

PRESENT STATE OF THE ENGLISH CHURCH.

'Little space is required for a summary of the events of the last quarter. No great ecclesiastical measure has been brought to a conclusion by the Government:—for the Dissenters have not yet attained their objects;—Lord Brougham has abandoned for the present his impracticable enactments with respect to pluralities and non-residence; while, by the firmness of the House of Lords, the Universities of England are as yet preserved inviolate; and the Irish Church is maintained, as to its property, not, alas, in the full enjoyment of its actual rights, but at least in the integrity of its principle. The clouds remain suspended in the sky; they have neither burst in tempest, nor dispersed into sunshine. We are still in a state of fearful expectation as to the future that awaits us; nor shall we attempt to conceal our apprehensions, that a blow will be struck at all the institutions and all the property of the country, through the side of the Established Church; while the first blow will be struck at the Church itself, through the side of the Establishment in Ireland. Much might we be tempted to add, but that we think it more advisable to devote an ample space in our next number to a full discussion of the whole of this most momentous and awful question.

To the official returns which have been made of the entire revenues of the English Church, we have alluded elsewhere. They demonstrate, beyond the reach of cavil, the falsehood and malignity of a hundred attacks; yet we are not very sanguine as to the result, inasmuch as we have to deal with men, who, however they may be *convicted*, are nevertheless tenacious of their determination not to be *convinced*.

At home, the wiser, and still perhaps the more influential, among the public men of the dominant party, seem daily more and more impressed with the opinion that the pace of change has been too rapid. But the difficulty is how to retard it. Neither Lord Grey, nor Lord Brougham, nor Lord Melbourne, will find it a very easy matter to fix a drag upon the wheel, while the carriage is already hurrying down the side of the mountain: and, even if *the linch-pin* is not loose, the whole machine is in danger of taking fire from the velocity and the friction. Church and State—the State as connected with the Church, and the Church as connected with the State—are placed in as much peril from imprudence as from *malice prepense*: some are only rash and headlong, while others are steeped in crafty purposes and forethoughts of mischief: but unfortunately the difference is exceedingly slight in the way of suffering, whether a scoundrel puts a bullet into his gun and shoots you with a premeditated design, or an awkward blockhead, full of perturbation, and not knowing what he is about, leaves his ramrod in the barrel, and murders you by mistake.'—*British Critic.*

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